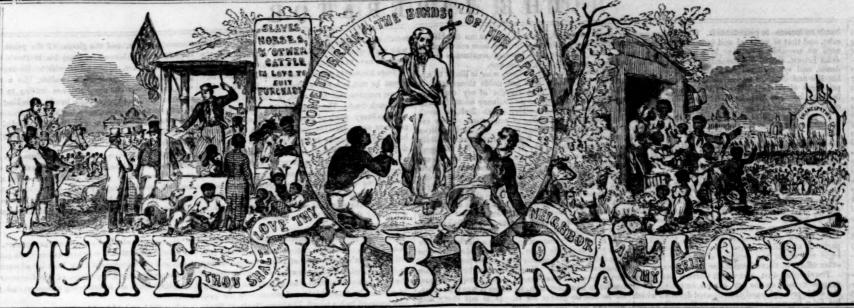
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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the labts of the paper, viz:-Francis Jackson, En-HEND QUINCY, EDMUND JACKSON, and WENDELL



WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS

The United States Constitution is 'a covenant with

death, and an agreement with hell."

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse,

they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, IN

PRAMING THE CONSTITUTION, SWEEVED FROM THE

MIGHT. We their children, at the end of half a century, see the path of duty more clearly than they,

and must walk in it. To this point the public mind

has long been tending, and the time has come for look-

has song over tending, and the time has come for look-ing at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

VOL. XXX. NO. 30.

BOSTON, FRIDAY, JULY 27, 1860.

WHOLE NUMBER, 1544.

- WILLIAM ELLERY CHANNING.

or appear! He seems to have banished from his memory the record that George Washington was opposed to internal differences of any kind or description between the people of the North and the South, because of the existence of clavery. He wis content with the provisions on that point in-erted in the Constitution; and, like all good and atriotic Americans, would not consent to disturb

# HAMLIN A NEGRO!

Vice Presidency of the United States :-

REFUGE OF OPPRESSION. though wonderfully contrasted with that of the Black Republican nominee for the Presidency, Abraham Lincoln—such as will do more to shock From the Journal of Commerce.

SUMNEB'S WRATH AND POLITICAL INTERPRETATIONS.

the good taste of Europe, for our representative men, physically, than their own performance ever and on disgusting them mentally and morally.

Both are monstrougly bad-looking fellows, whom How disgraceful, and how mortifying to the increase of the peace and harmony of the nation, as the present political attitude of Senator Sum-

## SELECTIONS.

PHILLIPS versus LINCOLN.

PHILIPS versus Lincoln.

PHILIPS versus Lincoln.

PHILIPS versus Lincoln.

In our day, however, the slave of a revolutionary theory, the victim of egotism, and the searcher after appliause and notoriety—unequalled in his nervous anxiety by even Wendell Phillips himself—steps forth to pronounce the law defective which had its origin in the infant days of the Republic, when the wise and noble spirits who had longit for our liberty cried amen to every token of an any, and every show of mutual progress and prospirity—resugnizing both North and South as one grain compact, without regard to any differences in their bead construction. Who, pray, is this new apounder of the Federal Constitution? Has he say liberality of soul, any yearnings for a return of the precepts of his forefathers, any decency, any respect for the intelligent classes of the community, and any remembrance of his clasims to the title of an American statesman? 'Tis said that he is a Moner Republicany, the pupil of Seward, the friend of the Abolitionists, and the stump advocate of Lincoln. Let the people beware of his teachings, as they better become the disciple of treason than the scholar or the gentleman! Let him, in short, is made sensible of the fact that a tongue like his, so cated with venom, should in future be silentia office has been degraded, and its possessor will be despised.

SUMNER'S SPEECH.

The embeddiment of all that is discusting and the start of the proposition of the process of the configuration of a record of the porest and most confused specimens of pro-slavery compromise.'

We beg leave to submit that that is not the questions of the porest and most confused specimens of pro-slavery compromise.'

We beg leave to submit that that is not the questions of the porest and most confused specimens of pro-slavery compromise.'

We beg leave to submit that that is not the question of the porest and most confused specimens of pro-slavery compromise.' In the Tribune of the 4th inst. we comm

John Tyler has issued a pronunciamento in favor of Breekinridge, and against Bell, Douglas and Lincoln, all and singular. Hear him:—

'Live or dic, survive or perish, I will stand over the graves of my ancestry, by the hearthstones of my relatives, and by the side of my friends—all, all here in James City, Charles City, and New Kent—and defend the one and the other against all enemies whatever, whether they appear as compromisers of any rights under the Constitution and in the Union, or as Republican Abolitionists—whether they consist of Northern oppressors or of Southern tyrousts. In six months, we shall know whether the cainous junction of tweaty-five millions of non-laveholders, North and South, has been formed, tearing the Constitution into shreds, in order that they may obliterate with brute force the rights and interests secured by the great charter of liberty and freedom to the two millions of slaveholders in the Suthern States. In six months, we shall know whether a war will not have to be reasonable to the month of the constitution into shreds in the Suthern States. In six months, we shall know whether a war will not have to be reasonable to the common of the side of course when the bill came up for consideration, when they were to be 'entirely free.' Mr. Phillips!

But he adds: 'Such persons are to be allowed to hold them there foreer.' What says the bill? Officers of the Government 'coming into said District on public business, and remaining only so long as may be reasonably necessary for that object, 'shall have this privilege. Again: 'All children born as there is to public business, and remaining only so long as may be reasonably necessary for that object, 'shall have this privilege. Again: 'All children born of slave mothers, with the privilege. Again: 'All children born of slave mothers, with the privilege. Again: 'All children born of slave mothers, within the privilege. Again: 'All children born of slave mothers, within the privilege. Again: 'All children born of slave mothers, within the priv

was good, or whether it was bad, is nothing to this Suthern States. In six months, we shall know whether a war will not have to be raised at the South, similar to that of the Revolution, between the patriots and the tories. In that brief time, we shall know whether it will not be necessary, as it was then, to purge the political atmosphere of the South through a baptism of blood. The "Constitutional Unionists" of this day may find themselves of the theoreticament of the "British Unionists" of the day. My "funeral" may then come, but if prish I must, let me fall under the folds of the putriot flag. If this be treason, make the most of it."

was good, or whether it was bad, is nothing to this present controversy. The point is simply whether Mr. Lincoln did a certain purpose, as we, standing on the record, assert; or whether he did quite another thing with quite record, we have another invaluable witness—Mr. Phillips himself—who has no other justification to offer for suppressing the truth than the fact that he considered it discreditable to Mr. Lincoln. Nobody would expect a bill drawn up by that gentleman to that the prish through a certain purpose, as we, standing on the record, assert; or whether he did quite another thing with quite record, we have another invaluable witness—Mr. Phillips himself—who has no other justification to offer for suppressing the truth than the fact that he considered it discreditable to Mr. Lincoln. Nobody would expect a bill drawn up by that gentleman to the truth that the flat the propose, as we, standing on the record, assert; or whether it was bad, is nothing to this present controversy. The point is simply whether Mr. Lincoln did a certain purpose, as we, standing on the record, assert; or whether the did view another invaluable witness—Mr. Phillips himself—who has no other justification to differ the propose, as Wr. Phillips himself—who has no other justification to differ the propose, as Mr. Phillips himself—who has no other justification to differ the propose, as Mr. Phillips parable injury to the cause he represents when he so forgets himself as to resort to a concealment of In a recent political harangue, Rhett of South Car-olina thus assails the Republican candidate for the Vice Presidency of the United States:—

If, on the contrary, the Black Republicans succeed in electing Lincoln and Hamlin, who openly advocate that slavery be abolished throughout the whole world, then we have to look to ourselves. Hamlin is what we call a mulatto. He has black bleed in him; and let me tell you that it is his homination that has a remarkable peculiarity. The Northern people take that man in consequence of that peculiarity. I see it stated in the papers that he is a mulatto. I can only say that some state it as a reason why that man is taken up, is in consecutive them. Same constitutional right for the Induction of that belongs to all the States of the Union. But a gratuitons concession of that privilege, and tis concession for the sake of abolishing slavery itself in the District, are two things so widely different in spirit and purpose, that it is impossible to misconceive them as it is discreditable to misconceive them. I was a man, we remember Mr. Phillips saying in one of his eloquent orations—'I was a man before I was an Abolitionist.' We beg leave to remind him of it. The cause of abolition can never justify him in doing an unmanly thing. same constitutional right for the rendition of fugi-

he is a mulatty. I see it stated in the papers that leave to remind him of it. The cause of abolition as a reason why that man is taken up, is in consequence of the spite and malignity manifested towards him. But they design to place over the South a man who has negro blood in his veins.

They put a renegade Southerner on one side for President, for Lincoln is a native Kentuckian, and the materials and the spite and th coln is a native Kentuckian, and from a speech delivered last week by Horace Greeley, ther put a man of colored blood on the other side of the ticket for Vice President of the United

STON. FRIDAY, JULY 27, 1860. WHOLE NUMBER, 1544.

See construct the surface of the certific theorem.

Booked, That the Commonster of the proposition of the construction of the certific theorem.

Booked, That the Commonster of the proposition of the construction of the proposition of

speech and action, have lost a host in Theodore Parker. Oh! his death is very grievous,—a terrible blow. But his own words from Santa Cruz, a year ago, in anticipation of his death, are a great comfort now. A noble, bravé worker he was, with a tender heart, alive to all suffering and wrong. The little bigots among us ill conceal their joy at his departure; but the large and generous souls, of all classes and denominations, ronder their respectful and grateful tributes to his memory. It is pitiable to see the living asses kick the dead lion, but they do the best they know, and may be easily pardoned in view of their feebleness and cowardice. I think you will read with satisfaction the addresses made at the will read with satisfaction the addresses made at the New England Anti-Slavery Convention upon the

courage slavery.'

We the undersigned, well acquainted, and most of us long acquainted, with Wendell Phillips, and familiar with his views and opinions on the subject of slavery, pronounce the above language and sentiments, attributed to him by the author of 'The Aspects of Religion, &c., to be entirely destitute of truth, completely at variance with his well known sentiments concerning. Christianity and its author, and concerning Washington, and wholly opposite to his frequent and unvarying language, both in public and in private, during his whole life.

Boston, April 28, 1860.

(Signed.) FRANCIS LACKEON Position of the with mist in the morning, grew more and more distinct as their proportions loomed up. Rare vistas through the many ranges of hills were constantly pening, affording glimpses of green valleys and broad intervales.

After the first dozen miles, the scenery grew more wild and romantic. 'Old Whiteface' became more distinct. The hills came down steep and precipitous almost to the water's edge. The bed of the stream

once upon the utility of publishing it.

Our cause, and the cause of free and courageous speech and action, have lost a host in Theodore Parspech and action action and the parameter which the parameter whic

# The Liberator.

CELEBRATION AT NORTH ELBA.

The Fourth of July among the Adirondacks. THE JOURNEY TO JOHN BROWN'S HOUSE.

Into the 'enchanted land of the Adirondacks,' On the 85th page of an English work, entitled 'The Aspects of Religion in the United States of America,' by the Author of 'The Englishwoman in America,' is the following passage:—

"He (Wandall Bullimer of the Englishwoman in Pair of horses. Our route law through a state of the States) of the States of the St as this region has been fitly called by Mr. Higginson, 'He [Wendell Phillips of Boston, U. S.] stigma: most romantic regions on this continent. Up the tized Washington and Jesus Christ as traitors to humanity; the one as the author of the Constitution, the other of the New Testament, both of which enover its gravelly bed, meandering through a broad We the undersigned, well acquainted, and most of valley of placid beauty. The distant mountains, blue

Boston, April 28, 1860.

(Signed,) FRANCIS JACKSON, President of the Massachusetts Anti-Slavery dered along, breaking at short intervals into miniature SAMUEL MAY, Jun., General Agent of said Society; late Pastor of Second Congregational Church, Leicester, Mass. they per an antice knot and a native Accordance, and the content of the United States. This was represented among them. This was not a sectional principle, with a mean of the United States. This was represented among them. The propose of part of the Dinglas ticket and the United States E. H. HEYWOOD, Late of Brown side of a sheer precipice, along which there seemed University, Providence, R. I.

WM. LLOYD GARRISON, Edidrel Providence, R. I.

barely room enough to pass. Below, fifty or a hundred feet, roared the river; above, the dark pines, first

was then sung by the choir and the meeting-the stirring strains swelling up until the listening hills eemed to echo back the strains.

On motion, W. F. M. Arny, of Kansas, Wendell Lancing, editor of the Republican paper at Keeseville, and the Rev. Lyman Prindle, of Mooers, Clinton Co., N. Y., were appointed a Committee to prepare resolutions for submission to the meeting.

The President then introduced the Orator of the Day, as one of the oldest anti-slavery workers-the Rev. Dr. LUTHER LEE, of Chagrin Falls, Cuvahoga Co., Ohio-who delivered an Address, the length of

which will prevent its insertion here. At the close of the Oration, another appropriate

hymn was sung by the choir.

Mr. Arny, from the Committee on Resolutions, hen made the following report, which was read : -

PREAMBLE AND RESOLUTIONS. Whereas, this being the 84th Anniversary of the American Independence from the tyrannical control of the King and Government of Great Britain ;- and whereas, the principles enunciated in that immortal declaration assert the sacred right of each member of the human family to the possession of 'life, liberty, and the pursuit of happiness';—and whereas, there are now held in the most degrading bondage in onehalf of this boasted land of freedom, four millions of persons who are deprived of all the essential equisites which constitute individual, civil and religious liberty :- and whereas, it would seem as if this nation, in the fulness of intemperate pride, glories in the shame which renders the land infamous, branding with the name of 'felon' those who, believing in the

Golden Rule and the Declaration of Independence, ared to put into deeds the words of Jesus, and in

their lives practise what Bunker Hill and Yorktown taught the race, finding no place for the noblest of

men but the prison and the scaffold-therefore, Resolved, That we, here assembled, standing around the mound which covers all that was mortal of our late friend, neighbor, and fellow citizen, John Brown, of immortal memory, -with the glorious events of his long life of self-sacrifice and martyr heroism fresh in our minds, and remembering, as he did, 'those in bonds as bound with them '-do reaffirm our unalterable faith in the principles of Universal Freedom, and reiterate our determination, by ALL and EVERY means, to aid the slave to become free, leaving to each individual conscience the sole right of determining in what manner and at what time these principles shall be translated into acts.

Resolved, That we extend a warm and cordial great ing to those of the immortal twenty-one who followed JOHN BROWN to Virginia, and have survived that cene-the Bunker Hill of the enslaved race-and

solid grandeur that old gray shaft on Bunker Hill. Very truly, yours for the oppressed,

H. FORD DOUGLASS. To Messrs. Hinton and Redpath, Committee. The following letter is from the Rev. J. Sella Martin. Pastor of the Eleventh Baptist Church, Boston. He

is an earnest and gifted young man, seeking to lift his people in the scale of progress, and believing in ach as well as mords :-Boston, June 30, 1860.

GENTLEMEN,-Your kind invitation to visit North

Gentlemen.—Your kind invitation to visit North Elba on the 4th of July has been duly received. I return my thanks to you and the family of our sainted hero and martyr, John Brown.

Nothing but other and imperative duties prevent me from being with you on that day,—an occasion hereafter, I hope, to mark anew the opening wider the era of Anti-Slavery warfare. As a humble representative of the race for whom John Brown died, I regret that my tears cannot mingle with yours over his grave, nor my vows go up with those who are to carry on his work, that work shall be done in the fulness of that sprit which led the heroes of Harper's Ferry to cheerful excrifice. In the shadows of the 'everlasting hills,' and above that lowly mound, I hope fresh glory will go out and renewed strength be given.

I rejoice, as a minister of God's Word, in the Christianity of the martyr-chief. In an age when the lessons of God, writ in the Holy Scriptures, are mocked by a pro-slavery Church, John Brown believed and practised. In the spirit of the Saviour's divine words, he dared 'do unto others as he would they should do unto him.' He dared do this in the face of a corrupt priesthood, a tyrannical government, and a fatally weak and careless nation. Im-

face of a corrupt priesthood, a tyrannical govern-ment, and a fatally weak and careless nation. Im-bued by the truths of the Bible, the Spirit of God

bued by the truths of the Bible, the Spirit of God upheld him, as, from the battle-field to the scaffold, the path of his later life became so glorious a psalm of praise to the Most High, making his name one of the dearest Humanity can hold in memory.

May blessings rest upon all the surviving members of the family of our beloved friend, and upon those of his company who have escaped the Philistines. God grant a new spirit may go out from this meeting, and, armed in the truth of righteousness, may the friends of the slave go on conquering and to conquer, until not a fetter shames the limb of man, and the name of bondwan shall be among the things of the past, remembered only to warn and to teach.

For universal freedom, fraternally yours,

J. SELLA MARTIN.

I have a letter from one who needs no further inroduction than the words of Wendell Phillips, who spoke of him 'as the man whose words were bulets,'-I mean James Redpath :-

Malden, Mass, July 2, 1860. John Brown, Jr.: My Dear Friend,—Duties, imperative and that cannot be delayed, will prevent me from visiting North Elba on Wednesday. Ere this week is over, I shall probably be sailing for

scene—the Bunker Hill of the enslaved race—and to-day are in safety with us. It is fitting in this presence, and on this anniversary, that our welcome should be earnest, and our thanks hearty and warm, to those who, by a spirit of heroic sacrifice, have renewed our faith in humanity and our trust in the eternal justice of God.

Resolved, That we, the men and women of Essex County here assembled, extend a hearty welcome and cordial greeting to our noble fellow-citizen, Thaddeus Hyatt, whose recent incarceration within a loathsome prison and slave pen at Washington City, because he would not permit tyranny to be consummated in his

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B'T ER. N. stances,

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TIVE has has been y, and its it a very Mass. IR RR. roniole. have ever ngelist.

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policies of putting them into operation,—of translating them into historical facts.

For myself, I have finished, I believe, my advocacy of the doctrines of the Declaration. Henceforth, I shall regard them as self-evident truths that require no argument to support them; and—heaven and fortune favoring—I shall now devote myself to the dissemination of methods of abolition, and also, I hope, to the work itself, when your father's successor shall be called on to take the field. None of us may have the privilege that your father's fate bestowed on him, of being martyred for the faith that is in us; but all of us, at least, can resolve to so live that, although we may not share his mode of death, we may win the undisputed title of deserv-

Four victories were to be won, ere the American slave was to be freed—Bunker Hill, Harper's Ferry, a successful insurrection in one State, and then liberty peacefully effected throughout all the land. Two have already been achieved; let us hasten forward to the third; and God speed the Pike! Ever and forever your friend,

JAMES REDPATH.

We have with us to-day, in person, a man whom the United States Senate has chosen to honor by imprisonment in the national slave-pen at Washington. He has proven that Endurance has her victories as well as Force. In my hand I hold a communication from one who has also proven, in resisting by other means that same iniquitous mandate, that one man in the right is stronger than an organized wrong. I allude to Thaddeus Hyatt, of New York, and Frank B. Sanborn, of Concord. The first is here bodily; the second, spiritually, and has placed himself en rapport with us by means of this letter :-

CONCORD, July 1, 1860.

My DEAR FRIEND,-If it were in any way con which the fairness and the appropriate celebration of the 4th of July at your father's grave. But I have so often been absent from my school during the past year, that now, in its last weeks, it requires my constant presence; and, with other interests, will detain me here till after the middle of the month. I would gladly join hands with you about the green mound of your father, whom I knew and loved so well; and it would especially please me to make acquaintance with yourself, since you have proved so ell your right to inherit your father's name. I trust that I may still have that pleasure, and that you will visit Concord before you return to Ohio; for Concord now claims, with your own Ashtabula County, the honor of protecting white men, at least, from Southern oppression; and you have many friends here who honor you, but have never seen you. I should like, too, to see Owen, whom I met some year since; and Jason, who, like yourself, is the statement of the second a stranger to me. Indeed, any of your family are now as kinsmen of mine, for your father, I think, loved me almost as a son, and I am sure I honored and loved him as a father. I look upon your cele-bration of the day as well-nigh the only one that will be properly made in the whole country. Most of us have no right to read the Declaration of Independence, for its magnificent periods are to us but 'glittering generalities,' as a New England sophist but to the family of John Brown, it is the true charter of liberty, to which your father has added some marginal notes. I wish I could write an ode worthy to be sung by you on that day, but you need for that the genius of Burns, or of the enthusiast who wrote and set to music the Marsailles Hymn of freedom. I may, however, offer

Thomas Jefferson and John Brown—The one came from Virginia to write the Declaration of Independence, and the other went there to publish the best commentary on it. Posterity will forget neither, though Virginia forgets both.

Truly yours,

The following vigorous and beautiful original hymn, written by Mr. Sanborn for this occasion, was also Secretary as it was not nossible to ar range music for it at the time :-

Eternal hills! that rise around Oh, hear us! and for aye record, Till deeds redeem our plighted word, The vows we offer at the grave! We swear, by him who lies below,-Whose death the justice, sure and slow,
Of God's great law shall yet repay,—

Ever to hold his memory dear And follow him in that career Where he, unfaltering, showed the way Be ours the slave's neglected cause;

No golden bribes, no godless laws, Shall taint our heart or cheek or hand: Firm to resist the tyrant's power, Swift to attack when dawns the hour, For righteous Liberty we stand. Too well we love our father's fame.

oo keenly feel our country's shar To vex with boasts this mounta To vex with boasts this mountain with pride we tell our glories past, On Thee our fears and cares we cast, Just God! by Thee our oaths we swear. From a true friend of the cause I have the fol

lowing :-Boston, July 1, 1860.

DEAR SIR,—I regret that pressing business en-gagements will prevent me from accepting your invitation in behalf of the family of John Brown, be present at North Elba on the Fourth, to cele-ate the anniversary of American Independence, and unite in re-affirming, over the grave of the Martyr of Virginia, the truth of the doctrines of

Yielding to no one in admiration and in venera-tion of the high moral and religious character, the self-sacrificing spirit, the heroic and unswerving de-votion to the cause of Freedom and humanity which marked the life of John Brown, it would afford m great pleasare to be present on the above occasion, and to lend at least the sanction of my presence to the great principles which he so faithfully and fear-lessly defended, and in the maintenance of which he cheerfully surrendered his valuable life. Very truly yours,
C. H. BRAINARD.

To JAMES REDPATH, Esq.

Mr. PRESIDENT. There is another name to be spoken on this day-the name of one whose voice we had hoped to hear pour forth its burning utterances on this occasion. He is not with us; but in his place comes this missive, charged full of the fiery magnetism of his tropical nature. Among the first of the letters read, was one from a Douglass; the one I am about to read is from another of the same clan-not the Little Giant of Illinois, but the Black one of New York-Frederick Douglass :-

ROCHESTER, June 29, 1860. JAMES REDPATH, Esq. : My Dear Sir,-Your kind note, inviting me to meet with yourself and other friends on the 4th of July, at North Elba, came friends on the 4th of July, at North Elba, came into my hands only yesterday. Had it reached me only a day or two earlier, I certainly should have complied with it. Very gladly would I assemble with you and others on that revolutionary day, to do honor to the memory of one whom I regard as the man of this nineteenth century. Little, indeed, can you and I do to add lustre to his deathless fame. The principles of John Brown, attested by a life of reaches integrities and scaled by his his contractive integrities. principles of John Brown, attested by a life of less integrity and sealed by his blood, are self-icated. His name is covered with a glory so

bright and enduring, as to require nothing at

mountains of Virginia, taught the slaves more than these same editors would have called it by a mother could have otherwise learned in a half century. respectable name. Yet he has been far more su Even the mistake of remaining in the arsenal after the first blow was struck, may prove the key to future success. The tender regard which the dear old man evinced for the lives of the tyrants—and which should have secured him his life—will not be imicalls him crazy now?

thought, and heart willing to interpret them to his ear attuned to catch her simplest and most subtle thought, and heart willing to interpret them to his eager brain, he often speaks undisguised, in most nervous Saxon, the judgment upon great events which others, either timid or powerless of speech, so long to thers, either timid or powerless of speech, so long to and provided for by it was King Charles the First, an eminent scamp. Of all the inhabitants of Engagement of the church of England, printed near the end of the last century, in order to find a service applicable to the case of Brown, I found that the only martyr recognized and provided for by it was King Charles the First, an eminent scamp. Of all the inhabitants of Engagement of the church of England, printed near the end of the last century. hear expressed. So it was last fall. Mr. Thoreau's an eminent scamp. Of all the inhabitants of Engvoice was the first which broke the disgraceful silence or hushed the senseless babble with which the grandest deed of our time was met. Herein, Mr. Thoreau it had celebrated his martyrdom, so called, by an expression of that executing period. gives us some recollections of that eventful period :- annual service. What a satire on the Church John Brown's career for the last six weeks of his that!

might continue to dive here when Concord should be no more.

I felt that he, a prisoner in the midst of his enemies, and under sentence of death, if consulted as to his next step or resource, could answer more wisely than all his countrymen beside. He best understood his position; he contemplated it most calmly. Comparatively, all other men, North and South, were beside themselves. Our thoughts could not revert to any greater or wiser or better man with whom to contrast him, for he, then and there, was about to hang appeared the greatest and best in it. Years were not required for a revolution of public opinion; days, nay, hours, produced marked changes in this case. Fifty who were ready to say on going into our meeting in honor of him in Concord, that he ought to be hung, would not say it when they will pay.' It suggests that the one great rule of

that one preacher, who at first was shocked and stood aloof, felt obliged at last, after he was bung, to make him the subject of a sermon, in which, to some extent, he eulogized the man, but said that his act was a failure. An influential class-teacher thought it necessary, after the services, to tell his grown-up pupils, that at first he thought as the preacher did then, but now he thought that John Brown was right. But it was understood that his pupils were as much abact of the treacher at the services and professions by which to get your livelihood merely, was considered worthy of slaves only. But taking a hint from the word, I would go a step further and say, that it is not the man of wealth and leisure simply, though devoted to art, or science, or literature, who, in a true sense, is liberally uppils were as much abact of the treacher.

remarkable, but on the whole it is well, that it did and the gallows? not prove the occasion for a new sect of Brownites

South before for attempting to rescue slaves, and the North was not much stirred by it. Whence, the North was not much stirred then, this wonderful difference? We were not so sure of their devotion to principle. We made a subtle distinction, forgot human laws, and did homage to an idea. The North, I mean the living North, was suddenly all transcendental. It wen North, was suddenly at the behind the apparent failure, and recognized eternal justice and glory. Commonly, men live according to a formula, and are satisfied if the order of law is observed, but in this instance they, to some extent, returned to original perceptions, and there was a slight revival of old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion. They saw that what was called order old religion.

Most Northern men, and a few Southern ones, were wonderfully stirred by Brown's behavior and words. They saw and felt that they were heroic and noble, and that there had been nothing quite equal to them in their kind in this country, or in the recent history of the world. But the minority were unmoved by them. They were only surprised and provoked by the attitude of their neighbors. They saw that Brown was brave, and that he believed that he had done right, but they did not detect any further peculiarity in him. Not being accustomed to make fine distinctions, or to appreciate magnanimity, they read his letters and speeches as if they read them not. They were not aware when they approached a heroic statement—they did not the close of the reading, the President introthey read them not. They were not aware when they approached a heroic statement—they did not feel that he spoke with authority, and hence they only remembered that the law must be executed. They remembered that the law must be executed. They remembered the old formula, but did not hear the new rev-

hands to increase or perpetuate it. Only for our own sake, and that of enslaved and imbruted humanity, need we assemble. To have been acquainted with John Brown, shared his counsels, enjoyed his confidence, and sympathized with the great objects of his life and death, I esteem as among the highest privileges of my life. We do but honor ourselves in doing honor to him, for it implies the possession of qualities akin to his.

I have little hope of the freedom of the slave by penceful means. A long course of peaceful slave holding has placed the slaveholders beyond the reach of moral and humane considerations. They have neither ears nor hearts for the appeals of justice and humanity. While the slave will tamely submit his neck to the yoke, his back to the lash, and his ankle to the fetter and chain, the Bible will be quoted, and learning invoked to justify slavery. The only penetrable point of a tyrant is the fear of death. The outery that they make, as to the danger of having their throats cut, is because they have neither ears now they deserve to have them cut. The efforts of John Brown and his brave associates, though apparently unavailing, have done more to upset the logic and shake the security of slavery, than all other efforts in that direction for twenty years.

The sleeping dust, over which yourself and friends

logic and shake the security of slavery, than all other efforts in that direction for twenty years.

The sleeping dust, over which yourself and friends propose to meet on the 4th, cannot be revived; but the noble principles and disinterested devotion which led John Brown to step serency to the gallews and lay down his life, will never die. They are all the more potent for his death.

Not unwisely are the eyes and hearts of the American slaves and their friends turned to the lofty peaks of the Alleghanies. The innumerable glene, caves, ravines and rocks of those mountains, will ease the hiding-places of hunted liberty. The eight-and-forty hours of John Brown's school in the mountains of Virginia, taught the slaves more than

should have secured him his life—will not be imitated by future insurgents. Slaveholders are as insensible to magnanimity as to justice, and the measure they mete must be meted to them again.

Massachusetts Legislature, not taking any steps for the defence of her citizens who were likely to be carried to Virginia as witnesses and exposed to the Very truly, FRED'K DOUGLASS. (carried to Virginia as witnesses and exposed to the violence of a slaveholding mob, was wholly absorbed in a liquor-agency question, and indulging in poor jokes on the word 'extension.' Bad spirits occupied their thoughts. I am sure that no statesman up to the occasion could have attended to that a fearless, truthful soul, living near to Nature, with

John Brown's career for the last six weeks of his life was meteor-like, flashing through the darkness in which we live. I know of nothing so miraculous in our history.

If any person, in a lecture or conversation at that time, cited any ancient example of heroism, such as Cato or Tell or Winkelried, passing over the recent deeds and words of Brown, it was felt by any intelligent audience of Northern men to be tame and inexcusably far-fetched.

For my own part, I commonly attend more to natural them to man, but any affecting human event may blind our eyes to natural objects. I was so absorbed in him as to be surprised whenever I detected the routine of the natural world surviving still, or met persons going about their affairs indifferent. It appeared strange to me that the 'little dipper' should be still diving quietly in the river, as of yore; and it suggested that this bin more.

Jett that he a prisoner in the widt of his core.

opinion; days, nay, hours, produced marked changes in this case. Fifty who were ready to say on going phrases deemed vulgarisms and Americanisms beinto our meeting in honor of him in Concord, that he ought to be hung, would not say it when they came out. They heard his words read; they saw the earnest faces of the congregation; and perhaps they joined at last in singing the hymn in his praise.

The order of instructors was reversed. I heard that one preacher, who at first was should and the first that the control of the contr

grown-up pupils, that at first he thought as the preacher did then, but now he thought that John Brown was right. But it was understood that his pupils were as much ahead of the teacher, as he was ahead of the priest; and I know for a certainty, that very little boys at home had already asked their parents, in a tone of surprisa, why God did not interfere to save him. In each case, the constituted teachers were only half conscious that they were not leading, but being dragged, with some loss of time and power.

The more conscientious preachers, the Bible men, they who talk about principle, and doing to others as you would that they should do unto you,—how could they fail to recognize him, by far the greatest preacher of them all, with the Bible in his life and in his acts, the embodiment of principle, who actually carried out the golden rule? All whose moral sense had been aroused, who had a calling from on high to preach, sided with him. What confessions he extracted from the cold and conservative! It is ted from the cold and conservative! It is he stooped to kiss for a symbol, between his prison

We soon saw, as he saw, that he was not to be being formed in our midst.

They, whether within the Church or out of it, who adhere to the spirit and let go the letter, and are accordingly called infidel, were as usual foremost to recognize him. Men have been hung in the hand part of the spirit.—the sword with which he has really won his greatest and most memorable victories. Now he has not laid aside the sword of the spirit, for he his greatest and most memorable victories. Now he has not laid aside the sword of the spirit, for he is pure spirit himself, and his sword is pure spirit also.

'He nothing common did or mean Upon that memorable seene,
Nor called the gods with vulgar spite,
To vindicate his helpless right;
But bowed his comely head
Down as upon a bed."

was confusion, what was called justice, injustice, and that the best was deemed the worst. This attitude suggested a more intelligent and generous spirit than that which actuated our forefathers, and the possibility, in the course of ages, of a revolution in behalf of another and an oppressed people.

No such freight had the cars borne since the bim southward alive.

On the day of his translation, I heard, to be sure, that he was hing, but I did not know what that meant; I felt no sorrow on that account; but not for a day or two did I even hear that he was dead, and not after any number of days shall I believe it.

not At the close of the reading, the President intro

lation. The man who does not recognize in Brown's sords a wisdom and nobleness, and therefore an authority, superior to our laws, is a modern Demorat. This is the test by which to discover him. He is not wilfully but constitutionally blind on this ide, and he is consistent with himself. Such has een his past life; no doubt of it. In like manner state from Ohio, to see if he could render aid to a friend in prison for assisting a fugitive slave. The

record of that friendship, thus begun, was luminous mountain retreat, and the glooms of the prison and with such deeds of self-sacrifice. I, continued the scaffold at Charlestown, whence his brother's soul speaker, have known John Brown to give the last dol- went to its Maker, impressed all with tenderness and speaker, have known John Brown to give the last dollar from his scanty purse in Kansas, to Free State men whom he met in a worse condition. The life of him who he met in a worse condition. The life of him who had counted the cost, and was willing to take the results. Mr. Coppoc spoke briefly, thanking the with such deeds. The record of that life he has left us, a so litary mark of grandeur in an otherwise defined for the reception, excusing himself from speaking on account of fatigue and ill-health, and closed generate age. He, the speaker, was a Southerner, by reaffirming his devotion to the principles they had orn in Virginia; the curse which rested there was a assembled to honor. dishonor to the land of his birth. But a few days | Prancis J. Meriam was then introduced to the since, he had stood by the grave of Washington, the meeting. He said he was not there to speak, but only Father of his country; yet standing here on this rock, to say how glad he was to stand there a free man and looking upon the lowly, grass-grown grave before and look into the friendly faces before him. After him, he was prouder of his manhood, surer of the some other remarks, he closed by asking 'How many progress of the race, and possessed far more faith in of those present would protect him and his comrade the love of the Good Father, than when standing on from the bloodhounds of Virginia?" the banks of the Potomac.

Mr. Arny proceeded to allude to the companions of

John Brown. He spoke of the histories of those who

we should determine to stay here among these mounfell at Harper's Ferry, most of whom he had known tains, and the Governor of New York issued warrante in Kansas, and extended a cordial welcome to those of for our arrest upon a requisition of the Governor of the survivors of that fight who were in the gathering. Virginia, would aid in defending us against such pro-In closing, he entered into a vindication of the posi- cess?" tion assumed by his friend, Thaddeus Hyatt, at Wash- 'I would,' and 'I,' 'I,' came from a large numington. He spoke of the positions assumed by him-self and the other witnesses, who, under protest, testi-Mr. M. made a few closing remarks, and retired. ied before the Harper's Ferry Committee, showing On motion, the meeting then adjourned to the how by it one portion of the designs of the Slave grove, about half a mile distant, where the table was Propaganda was foiled, as was another defeated by laid. John Brown, Jr., who with Ashtabula County at his The meeting was very earliest and enthusiastic, and back, refused to obey and was not troubled; by Mr. altogether, the demonstration a successful one. Sanborn, on whom the process of kidnapping was attempted, but forcibly resisted, first by personal means, then by legal; and lastly, by James Redpath, of whom it was known that not only were his words bullets, but that he keeps the veritable powder dry, and that his faith was not placed on much else but his own skill in defending himself. Mr. Rednath was let, as was John Brown, Jr., severely alone. Mr. Hyatt's position of endurance was equally as essential as these to the complete discomfiture of the foe. Never again would such an attempt upon the liberty of the citizen be made. The aristocrats of the Senate were routed.

question upon the adoption of the resolutions was characterizes this age. They seem to have recognized put. On motion, the acquiescence of the people the truth of the definition given by Theodore Parin the first resolution was signified by rising and ker—Religion is voluntary obedience to the will of standing silent and uncovered around the grave. God. They have founded a Religious Association The others of the series and the preamble, were which—besides the great and rare merits of being free adopted with three cheers.

the traders' shambles. It was doubtless because of that they mean what they say in this 'Testimony'the knowledge he had gained that Mr. Hyatt was the first of the series for 1860-on slavery. discharged. He alluded to the investigations he was making into the legal status of slavery in Maryland, We see in the events of the past year, imperative making into the legal status of shavery in Alaysians, and predicted that the result would be the removal from under the accursed system of even the lower law props upon which it had so long stood.

We see in the events of the pass just, industrial reasons for renewing our testimony against American slavery, and fresh incentives to greater zeal in the work of abolition.

The holding of a human being as a chattel is an other pass just, industrial reasons for renewing our testimony against American slavery, and fresh incentives to greater zeal in the events of the events o

returning his thanks and that of the family for the presence of so many friends, on this occasion. He then alluded to the action consequent upon the Harper's Ferry Senate Committee, fully endorsing the course pursued by Mr. Hyatt, and administering a seeither sanction slavery or fail to testify against it, and to employ their energies for its extiraction, we regard ourse pursued by Mr. Hyatt, and administering a sewere rebuke to the New York Tribune for its unjust
and cowardly sneers at that gentleman's course.

Owen Brown was loudly called for, at the close of
his brother's remarks, and made his appearance.

We regard the imprisonment of Thaddeus Hyatt,
by the Senate of the United States, for refusing to apment before the Committee amorphised to impressions.

He kept the assembly in a roar of laughter by his quaint speech and illustrations, which, however, had firmness with which he has borne them. all the force of proverbs. His description of a modern politician was almost terrific in the force of its sage of affectionate sympathy to Mr. Parker, who sarcastic humor and fiery disgust. One of his illustrations will serve to show his style: - A politician had crossed the ocean in search of that health which in Congress always had a double twist in the belly of he was not destined to regain. The following affecthis speeches; he squinted both North and South, yet ing letter, sent by him from Switzerland in reply, always kept looking a-head for a tall perch on the tree of office, just like a cat running a-top of a crook- their Proceedings :ed fence, with a bull-dog on each side, and a tree in the far distance.' It is impossible to give any adequate idea of the speaker's style. Philosophy, humor, fancy and bitter invective were all mingled, with

Mr. Hinton came forward and said-

MR. PRESIDENT—Standing in this presence, on this anniversary, and looking on the grave of our beloved times, when a difference of theological opinions so chieftain, I hold it not fitting that this gathering should pass away without our looking upon the face, when a way without our looking upon the face, when a court of the research the research the research the research that the same than the rest of the research that the same than the rest of the research that the rest of the rest MR. PRESIDENT-Standing in this presence, on this and hearing the voice, of a representative of the race for whom this earth was rounded and this stone erected. The first blood shed for the American Idea was that of Crispus Attucks, a black man. John Brown died for that man's descendants, as he died for our recover my health, it seems I must hereafter address parents. That the black man can fight for freedom men only with the pen, and no longer also with the we have ample evidence, both in the blood of Atwe have ample evidence, both in the blood of Attucks, and that of Leary, Newby, Copeland and Green at Harper's Ferry and Charlestown. We have with us to-day one who bravely acted his part on that memorable occasion, and who, wearing that history as the proud mark of manhood, is worthy to stand on this rock and speak for his race. I allude to Osborne talk I had with many of you in private. The faces of the men and women I value so much came up here. we have ample evidence, both in the blood of At-

sadly-earnest eyes, and an expression of intellectual power that impresses the observer strongly. He said, that this was the first occasion in his life when he felt that he could stand on a Fourth-of-July platform. That day to him had hitherto been a lie and a juggle. Thank God, it was no longer so! By was a bright and clear manifestation of the animating ration of Independence held more than 'glittering generalities.' He had gone to Virginia, not as a mulatto, but as a man. Thank God for the struggle! Costly as had been the sacrifice, it would yet amply be repaid. The 17th of October, the 2d and 16th of December, 1859, the 8th of March, 1860, and this and true Christianity in America.—c. K. w. nummer day, would be forever blessed in the memories of men; their golden threads would be woven into the web of the future, irradiating its march, and undoubted slavers which cleared from the port of lighting up the path of Liberty and Justice.

Barclay Coppoc, of Iowa, was then introduced. 1st of May. To this it now adds, for May and June Mr. Coppoc has a very youthful but earnest face; eight vessels more. This is one of the perniciou and the sight of his sad eyes, in the shadows of which consequences of our long-continued fraternization forever seems to repose the wild vigilance of that with slaveholders as Republicans and Christians.

'All of us!' was the hearty response.

The Liberator. NO UNION WITH SLAVEHOLDERS.

BOSTON, JULY 27, 1860.

RELIGION MANIFESTED IN LIFE. The 'Progressive Friends' of Pennsylvania, the After the close of Judge Arny's able speech, of which the above gives but a very imperfect idea, the markable manifestations of the spirit of reform that from sectarianism, and of not confounding either Thaddeus Hyatt, Esq., then came forward in re- theology or a round of ceremonial observance with sponse to the call of the meeting. Mr. Hyatt is an Religion—manifests its reverence for God and its obe-invalid, and was quite feeble. He, however, kept the dience to Him by conformity to his law, the Rule of audience earnestly listening to a speech of some twen- Right, in the daily lives of its members. It was ty minutes' duration. We cannot give a report. His much-a new and hopeful sign of the times-that the this point. Our manners and morals at the No. description of the transactions carried on in the jail men and women who composed its first organization showed those transactions to be horrible indeed. He were so far in advance of the old churches in their also showed that, contrary to the compromise of theory of religion, in their plan and statement of the 1850, of the violation of which, on the part of the better life they wished to lead. Their earliest docu-North, the South was constantly complaining, the ments, their first meetings, gave good reason for the slave trade was carried on in the national capi- anticipation that they meant to be, and would really tal, the jail being turned into a slave pen, the prove to be (as Mr. Parker said again) 'upright bevictims of which were generally men and wo- fore God, and downright before men.' And now men, seized by the police-kidnappers of the fed- that years have shown the accordance between their eral city, under the pretence of being fugitives from theory and practice, their plan of life and their actual slavery, kept in prison until the jail fees run up lives, we can not only thank God and take courage in largely, then carried to Alexandria, and placed in view of their position, but can rejoice in the belief

SLAVERY.

John Brown, Jr., was loudly called for at the close of Mr. Hyatt's remarks. He came forward, and was greeted with loud applause. Mr. Brown is a very fine-looking, impressive man, dignified and intellectual in appearance. He spoke for about ten minutes, and therefore not to be justified, or even excused, by any plea of constitutional obligation; and we call upon the friends of freedom everywhere to be careful thanks and that of the family for the

Owen is a singularly eccentric appearing man; very florid complexion, auburn hair and beard, small oval face, nervous features, and keen eyes, wherein you see reflected a humorous but earnest, enthusiastic mind. der his trials, and of on

was read to the meeting this year, and published in

'Montneux, Switzerland, 25th Ninth month, 1859. To the Progressive Friends in Pennsylvania :

DEAR FRIENDS, - Your kindly letter of the first of matter.

A motion was made to adjourn.

DEAR FRIENDS,—Four kindty setter of the his or Sixth month, signed by your Clerks, Joseph A. Dugdale, Elizabeth Jackson and Oliver Johnson—persons well known and highly esteemed—reached me but yesterday, for it was long delayed in Paris. Let me now, from a full heart, thank you for your generou expression of such sympathy and regard. In these

P. Anderson, of Chatham, Canada West, but late of Harper's Ferry, and I trust that before we separate we may look upon him, as well as the faces of others of those men for whose persons the pirate-State of Virginia offers a reward of \$1500.

A Volce—'There are no Democrats here.'

Mr. Hinton—'And if there were, we have good revolves and a state of the second present in spirit and joined in your spoken or silent prayer for the Truth which shall make all men free, and for the Love that shall add its most precious blessings to sill humanical.

Mr. Hinton—'And if there were, we have good revolvers and strong arms, wherewith to defend our friends.'

Mr. Anderson then came forward upon the stand. He is a tall, handsome mulatto, with thoughtful face, sadly-earnest eyes, and an expression of intellectual

THEODORE PARKER.

This letter was made yet more impressive by the fact, that the painful intelligence of Mr. Parker's death had reached them but a short time before. power of religious principle. In him, high thoughts and fervent aspirations were constantly transformed into a noble life; and his many friends may assuredly believe that his labors, even thus prematurely cut of his contemporaries, the triumph of true freedom

The Tribune gave, not long since, a long list of New York for Africa between the 1st of Jan. and the NEW PUBLICATIONS.

PROCEEDINGS OF THE PENNSYLVANIA YEARLY ing of Progressive Friends, held at Chester County, 1860. New York: Oli son, 5 Beekman street. Octavo, pp. 64.

This pamphlet contains the Minutes of the Meeting of 1860, which, as usual, wi encing with Sunday, the third of Jun gives the 'Testimonies' of the Society, upo lowing subjects :- 1. Slavery-2. Rights men-3. Treatment of Criminals-4. Hom tion-5. Intemperance-6. Tobacco-7 nimals-8. Parentage. Next come delivered before the Yearly Meeting by Pastor of a Church in Albany, N. Method of Reform,' This is ion of their 'Exposition of Ser mblished, but still timely and needful ment of 'Correspondence' closes the p contains, first, a 'General Epistle' fro Meeting to all other budies of Pr then communications from Yearly Meetin New York, Indiana and Michigan; and ters from Moncure D. Conway, Parker Pol Theodore Tilton, David A. Was Fisher, Abram Brooke, Ann E. L. Roby, Jesse Cora Wilburn and Emma Hardinge, Those who have been acquainted with the

ments issued by this body in former years wi ourse desire to see this one. To all others we nestly recommend the careful reading of this pr let, which may be obtained from the pul New York, or from R. F. Wallcut, at the Li Office, 221 Washington street. -c. x.

THE BLESSINGS OF ABOLITION. A Discourse ered in the First Congregational Unitarian Chur Sunday, July 1, 1860. By W. H. Furness, M ister.-pp. 26. Philadelphia, 1860 This admirable discourse, delivered on the Sa

preceding the 4th of July, seeks to turn the ide the action of that important and appropriate channel, namely, that of av help for the slave. Its author deserves the honor for his uniform faithfulness to the can freedom, though beset with the disco urally existing in the midst of an evil and per generation, living so near to slavery as to he hibed much of its contagious influ

The author says, as all abolitionists have astomed to think, that, were slavery don there would be nothing to prevent a happy and tually advantageous Union between the North brought me, individually, to a different or never very pure in their best estate, have h sunk so rapidly towards the level of the swearing, whiskey-drinking, gambling, horse cock-fighting, duelling and lynching section country-a section so degraded and besotted influence of slavery, that one of its most popu papers, years ago, declared its unmitigated dis es free schools and a free press-that I th need, and must seek, a dissolution of the Uni for the slave's sake only, as the nearest n way to his redemption, but for our own sakes. Northern people, certainly, cannot afford to worse than they now are; and the drunker would reform must not only sign the pledge, but k away from the grog-shop.

Dr. Furness says,-· But before I mention some of the blessed of quences of letting the oppressed go free, let m state by what means I consider that they our set free. According to my idea of Abolition, in agreement with the principles constantly by the leading advocates of the Cause, all interwhether by physical force or by unauthorize ical action, between the master and the slav terly abjured and strongly condemned, and reliance is upon truth, truth addressed free faithfully to the individual conscience and

community at large. It is true, as this passage declares, that the tionists took this ground from the beginn have continued to proclaim it, and to act The enterprise of John Brown at Harner's Ferr brought me, individually, to a different judge regard to the duty of the present hour, and of nour that shall elapse before the extirpation of very. Differing as I do with that noble man a the appropriate limits of the use of physical streng in a moral cause-holding, as I do, the Brown for the example of aggressive self-sacr. that he has given, and for the lesson of not we passively for the consent of the tyrant, when it possible, irrespective of that consent, to give immed ate enfranchisement to the slave.

It was right to begin the Anti-Slavery work at conciliation; with the use of patience and los suffering toward our brethren, the slaveholders; reliance on the sufficiency of moral sussion, on power of truth to convince and convert even the But we ought to have learned from far less the thirty years of such an experience as ours, that I tience had already had her perfect work in that qu ter; that it was folly to expect from such men a those of Virginia and South Carolina (not to spi of Mississippi and Louisiana) the voluntary quishment of their ill-gotten power; and that it ow calls loudest for our extension of sympathy and of active help-to our brethren, the slaves. their turn to receive some of the practical manitions of brotherhood. The giving of active he the slaves, wherever their liberation can be s either by stratagem or by the open exercise injurious force, is a position that, in my j ought to have been taken years ago. Let time be lost in waiting for the conversion of the holders .- c. K. W.

BOOKS AND READING : A Lecture by W. P. At son. Published by Request. Boston: Cros Nichols, Lee & Co., 1860.-pp. 60.

This lecture-one of a course delive the hands employed by a Massachusetts manufacture ing company, for whom the author, at the reque its Treasurer, had previously selected and pur a library—is designed to give such hints as may useful to persons having comparatively little for mental improvement.

The author speaks justly of a neglect of books, of an abuse of books, which are too con where. He says that many schoolhouses might propriately be labelled-Institutions where are disgusted with Learning. He calls attended the difference between reading for amusement reading for instruction, both of which, how affirms to be needful. He shows the nece balance between the labors of body and mind, at ing that, as manual labor, to be good for any requires brains, so atudy, to be good for an requires bone and muscle; and illustrating by of his friend and minister, Theodore Parket, when asked- How can you endure this en amount of study and writing? '-replied, 'Bet laid so many rods of stone wall when I was a fe er's boy in Lexington.'

Mr. Atkinson makes a just discrimination, to the reading which is intended for amusem tween wholesome and unwholesome reading suggestions respecting solid reading may be those who have more than 'a little' time for m improvement. And he closes with saying aft plaining that his omission to treat specially of reading did not arise either from intentional n or want of appreciation-that whenever he ha pealed to other motives, he has meant to in underlying them all, a religious sense of respon to God for the right conduct of our lives. -C. I rid A. Wasson, William Ann E. L. Roby, Jesse Box ma Hardinge. n acquainted with the doc body in former years will of one. To all others we ear careful reading of this pamp tained from the publisher, F. Wallout, at the Libe

OLITION. A Discourse delia gregational Unitarian Church. 66. By W. H. Furness, Mir adelphia, 1860. ourse, delivered on the Sunda

ily, seeks to turn the ideas and rtant anniversary into the on amely, that of sympathy a s author deserves the highest faithfulness to the cause of with the discouragements nat midst of an evil and perven ear to slavery as to have im agious influence. all abolitionists have been ac-

at, were slavery done away, g to prevent a happy and mu nion between the North and ts of the last few years have ly, to a different opinion up ners and morals at the No their best estate, have late rds the level of those of the king, gambling, horse-racin and lynching section of t egraded and besotted by the t one of its most popular ne ared its unmitigated disgust a ularly specifying free church free press-that I think we dissolution of the Union, no ly, as the nearest practic but for our own sakes anly, cannot afford to gro are; and the drunkard wh only sign the pledge, but kee

on some of the blessed consepopressed go free, let me briefy consider that they ought to be my idea of Abolition, and it a principles constantly asserted of the Cause, all interference, tree or by unauthorized politmaster and the slave, is a gly condemned, and the so truth addressed freely a idual conscience and to the

sage declares, that the abo laim it, and to act upon Brown at Harper's Ferry he e present hour, and of ever before the extirpation of sla with that noble man as to the use of physical strength -I vet have to thank Jo o of aggressive self-sacrific at of the tyrant, when it is that consent, to give immed he slave.

the Anti-Slavery work with use of patience and longney of moral sussion, on the nce and convert even them. learned from far less than experience as ours, that paer perfect work in that quaro expect from such men as South Carolina (not to speak siana) the voluntary reinextension of sympathy-ay or brethren, the slaves. ne of the practical manifesta-The giving of active help to by the open exercise of un ition that, in my judgment, en years ago. Let ne more for the conversion of slave-

Lecture by W. P. Atkin-Request. Boston: Crosby, 60.—pp. 60. f, a course delivered before

Massachusetts manufacti the author, at the request of usly selected and purchasel give such hints as may be g comparatively little time

ly of a neglect of books, and nich are too common every Institutions where children ing. He calls attention ending for amusement ooth of which, however, he le shows the necessity of rs of body and mind, affin r, to be good for any thing, to be good for any thing. ; and illustrating by a rep. er, Theodore Parker, wha you endure this enermitting?'-replied, 'Because

e wall when I was a fare ntended for amusement, unwholesome reading. id reading may be usef in 'a little' time for me loses with saying after to treat specially of religi that whenever he has he has meant to imply igious sense of responsibiliduct of our lives. - c. E.

THEODORE PARKER: A Sermon, preached in Renshaw St. Chapel, Liverpool, on Sunday, 3d June, 1860, by S. A. Steinthal. Published by Request.

London, 1860.'-pp. 18. Mr. Parker had formerly preached in Renshay St. Chapel, and its minister improves the occasion of his death to recapitulate and enforce the lesson of his life. Designating some minor points in which his fire. Designating some minor points in which (owing, I think, to his distance from, and limited knowledge of, the great battle-field in question,) he thought Mr. Parker in error, he freely and strongly expresses the gratitude which (he says) all ought to feel, for the services rendered by that eminent man to

his race.
Mr. Steinthal particularly specifies these great merits in the positive teaching of Mr. Parker, namely; his constant recognition of the sacred fact upon which Jesus Christ based all his teaching—that in the very nature of man there is the indestructible evidence of the existence of a loving God, a universal Pather, and of a moral law higher than all human statutes; and of that other most precious trath, (which the agents and organs of the sects calumniously represent him as having denied,) that God has made—and still makes, no less—revelations of inspired truth to man; so that every one who truly seeks communion with God may find it.

The sermon closes with a hearty recognition of the great value and efficiency of Mr. Parker's labors in ther branches of reform, especially in the department of Anti-Slavery .- C. K. W.

THE EPIDEMIC OF THE NINETEENTH CENTURY. By E. Boyden, of Hopedale, Albemarle County, Virginia. Richmond, 1860.-pp. 25.

This Epidemic, according to Mr. Boyden, is 'a diseased moral sentiment pervading the North on the subject of slavery '-the belief 'that slaveholding is ong, wrong in itself.'

This question, our author declares, cannot be determined, save by the one only standard of right and wrong known to Christendom, namely, the Holy Scriptures.' He proceeds to affirm that, of the three dispensations by which God revealed and established His religion, the first, or patriarchal, was introduced among slaveholders; the second, or Jewish, among a free people, who afterwards were appointed to become lders; and the third, or Christian, among siaveholders again. He represents that slaveholding, though in accordance with the Golden Rule, is not strictly a question of morals and religion at all; but is dealt with in the Holy Scriptures always as a matter of civil government, and so regulated, and of course permitted .- c. K. W.

THE RIGHT OF AMERICAN SLAVERY. By T. W. Hoit, of the St. Louis Literary and Philosophical Association. Southern and Western Edition .-First and second editions, 500,000 copies. St. Louis, Mo., 1860 .- Octavo, pp. 51.

This well printed pamphlet undertakes to show the rightfulness of American slavery-the right of the civilized to enslave the barbarian generally-the peculiar fitness of the African for slavery-the absurdity of negro equality-and the necessity for our on ward progress as a nation, by means of the products of slave labor .- c. K. W.

CIRCULAR No. 1, of the Directory of the Practical Christian Promulgation Society. By Adin Ballou, President. Hopedale, 1860 .- pp. 8.

This tract gives an account of the organization and proposed measures of the Society above named.

Adin Ballou is its General Agent as well as its President; and he proposes, by lectures, and by the preparation and circulation of tracts and larger publications, to forward those important ideas of practical reform which were advocated in the Practical Christian, and by the Association at Hopedale. There are no more hearty and diligent laborers in things that concern the welfare of mankind than the founders of this Society .- c. K. W.

Woman's Rights: An Essay delivered at the Exhibition of the English High School, Monday, July 16th, 1860, by William A. Hovey. Printed by Request. Boston: Yerrinton & Garrison. 1860

forcible language, the enjoyment of all those rights which are by statute secured to man; particularly, the right to exercise the elective franchise, and the right, when accused of crime, to be tried by a jury of her peers. The maturity of thought and the power of just discrimination here shown by a pupil of the English High School, are creditable, not only to him, but to his teachers. Theodore Parker well said that her Public Schools were the glory of Boston. That a son of Charles F. Hovey should do honor to their instruction and discipline is no more than the friends of that excellent man would expect .- c. k. w.

The ATLANTIC MONTHLY, for August, is received. Its contents are .- The Carnival of the Romantie; A Legend of Maryland; Prince Adeb; Eleusinia; Victor and Jacqueline; Midsummer; Tobacco: Shakspeare done into French; The Poet's Singing; A Journey in Sicily; The Professor's Story; Anno Domini, 1860; Darwin on the Origin of Species : Reviews and Literary Notices.

FRATERNIZATION OF THE CHURCH NORTH WITH THE CHURCH SOUTH. A late Congregationalist makes the following statement, without comment :--

'Rev. Dr. Palmer, of New Orleans, has declined the professorship of pastoral theology and sacred rhetoric in the Princeton Theological Seminary, and has received a call from the church of which Dr. J. W.

The pro-slavery character of this New Orleans minister not only does not suffice to prevent his being invited to a professorship in a Massachusetts Theological Seminary, and to a Presbyterian pastorate in the city of New York, but is not probably once thought of as a disqualifying or even objectionable circumstance, by the Northern people who invited him.

The influence of the popular religious teaching, in all the great sects in this country, is to cause slave-holding to be regarded as an indifferent matter, entirely irrelevant to the inquiry whether a man is a Christian or not a Christian. If the English churches assume these churches to be Christian, and freely hold intercourse with them as such, they cannot fail to be defiled and corrupted. If the English churches sink, with the American, to this level, (giving their license to the worst of sins not less directly and openly than the Romish church gave hers in the time of Luther.) then Protestantism will require a Revolution as radical as Luther's, to save the name of Christian from becoming a byword and a hissing .- c. K. w.

NOT TO BE WONDERED AT. Henry Ward Beecher

People have the idea, now-a-days, that the churches are cradles, the ministers spectacled nurses, while the burden of their song is, "hush my dear, lie still, and slumber."

What wonder, when Rufus Choate, before Southside Adams's church and congregation, (and a large gathering besides, of Reverend and other dignitaries, praised the distinguished hero of the occasion, his pastor, for having performed precisely that function towards himself for a quarter of a century! And the Reverend gentleman not only accepted this as legitimate and merited praise, but the other Reverends took, in acquiescent silence, the somewhat impertinent and unneeded advice of the eloquent lawyer, to

-Go and do likewise ! Rufus Choate went to his pew 'for rest.' And he found it there !- c. k. w.

WENDELL PHILLIPS AND THE TRIBUNE. MR. EDITOR:

I do not care to notice further the quibbles of the DEAR GARRISON: Tribune. It has done me the justice to publish my I have been spending a few days in this vicinity,

heart, could, in a deliberately drawn instrument, talk of the owness of human beings!—a phrase which the Tribune also uses. Benten said 'no man could whole life is devoted to the welfare of the oppressed

man who deliberately talks of owners of men.

Sec. 1. Be it enacted by the Senate and House of Representatives of the United States, in Congress assembled. That no person not now within the District shall ever be held in slavery within said District. Sec. 2. That no person now within said District, or now owned by any person or persons now resident within the same, or hereafter born within it, shall ever be held in slavery without the limits of said District: Provided that officers of the Government of the United States, being citizens of the slave-holding States, coming into said District on public business, and remaining only so long as may be reasonably necessary for that object, may be attended into and out of said District, and while there, by the necessary servants of themselves and their families, without their right to hold such servants in service being thereby impaired.

Sec. 3. That all children born of slave mothers

Sec. 4. That all persons now within said District lawfully held as slaves, or now owned by any person or persons now resident within said District, shall remain such at the will of their respective owners, their heirs and legal representatives: Provided that any such owner, or his legal representative, may at any time receive from the treasury of the United States the full value of his or her slave of the class in this section mentioned; upon which such slave shall be forthwith and forever free: And provided further—That the President of the United States, the Secretary of State, and the Secretary of State, and the Secretary of the Treasury, shall be a board for determining the value of such slaves as their owners may desire to emancipate under share as their owners may desire to emancipate under this section, and whose duty it shall be to hold a session for such purpose on the first Monday of each calendar month; to receive all applications, and, on satisfactory evidence in each ease that the person presented for valuation is a slave, and of the class mer tioned in this section, and is owned by the applicant shall value such slave at his or her full cash value, and give to the applicant an order on the treasury for the amount, and also to such slave a certificate o

SEC. 5. That the municipal authorities of Wash-SEC. 5. That the municipal authorities of Washington and Georgetown, within their respective jurisdictional limits, are hereby empowered and required to provide active and efficient means to arrest and deliver up to their owners all fugitive slaves escaping into said District,

SEC. 6. That the election officers within said Dis-

trict of Columbia are hereby empowered and required to open polls at all the usual places of holding elections on the first Monday of April next, and receive the vote of every free white male citizen above the slavery, and you stated distinctly to the audient that the Methodist Church proper was radically a slavery, and you stated distinctly to the audient that the Methodist Church proper was radically a slavery, and you stated distinctly to the audient that the Methodist Church proper was radically a slavery. the vote of every free white male citizen above the slavery, and you stated distinctly to the audience, age of twenty-one years, having resided within said District for the period of one year or more next preceding the time of voting for or against this act, to proceed in taking such votes in all respects not herein specified, as at elections under the municipal laws; and with as little delay as possible to transmit correct statements of the votes so cast to the President to canvass said votes immediately, and if a majority of them be found to be for this act, to forthwith issue his proclamation giving notice of the fact; and issue his proclamation giving notice of the fact; and present, especially those of your own faith, that this act shall only be in full force and effect on and your estatement was entirely correct, and that

SEC. S. That for all the purposes of this act, the purisdictional limits of Washington are extended to all parts of the District of Columbia, not now included within the present limits of Georgetown.

and the Buffalo Conference, taken from one of your own papers—(Northern Independent.)

It will be remembered that the recent Conference at Buffalo is not the first one that has taken decided.

### CAMBRIDGE REFORM CONVENTION. DEAR GARRISON:

in numbers, intelligence and interest, more than its very. most sanguine friends anticipated.

reformers. wherewith Christ has made us free-and especially man beings, but of the M. E. Church.) by those who had been connected with the various It is undeniable that the church in question is doc

it was asserted and shown to be inherent in man by his remarks at pleasure.

Mrs. Stillman, (M. D.) of Dewitt, Iowa, gave a 'evil' (not sin) of slavery :-

and distinct voice, a manuscript Epistle' from the Yearly Meeting of Progressive Friends in Chester to seek its extirpation by all lawful and Christian county, Pa., which was well received, and made a means.

deep impression on the Convention.

Mr. Allen, of Genesee, Ill., gave us an excellent Two things in this 'new chapter' are worthy of lecture, which was no new thing for him.

and practice,' which he canvassed with marked

Having to leave before the Convention adjourned,

I cannot speak of the closing lectures.

Yours for humanity, B. G. KNIGHT.

Rural, Rock Island Co., Ill.

FROM THE 'OLD GRANITE STATE.' East Lempsten, (N. H.) July 9, 1860.

full statement, and I willingly rest my case on that.

Please print in full the Bill which Lincoln proState. In no other State have I seen such grand sed, that your readers may see how faithfully I and beautiful scenery. Well has this State been callrepresented it. I hope they will remember that it ed the 'Switzerland of America.' As the fertile related to a Territory of the United States (the Dis-dell, between the bleak, granite-crowned tops of trict of Columbia), where, according to Republican those bare, forbidding summits which rise off every theories, all slavery is illegal and unconstitutional—a hand, like the green cases on Sahara's barren waste, nullity and a crime. The Tribune's notion, there—cheer the heart of the lone traveller, so the warm, fore, of buying its abolition by infamous 'concessions' (if admissible any where) is there a surrender rous heart of the 'natives' of this forbidding counof the first principles of the Republican movement, try revives the soul of the modern adventurer whose Observe, also, that a man, claiming an anti-slavery barque is stranded on a man-cursed shore of Satanic

be President who spelled negro with two g's.' So I and unfortunate everywhere, determined the question think little or nothing of the anti-slavery heart of any of an anti-slavery lecture at this place, where alks of owners of men.

WENDELL PHILLIPS. | gospel of immediate and unconditional emancipation has not been preached for nearly twenty years.

At the appointed hour, the town hall was well fillterested audience. Two clergymen of the place were Sec. 1. Be it enacted by the Senate and House of present, who, by their attempted defence of the Re-

without their right to hold such servants in service being thereby impaired.

SEC. 3. That all children born of slave mothers within said District, on or after the first day of January in the year of our Lord one thousand eight hundred and fifty, shall be free; but shall be reasonably supported and educated by the respective owners of their mothers, or by their heirs or representatives, and shall serve reasonable service as apprentices to such owners, heirs and representatives, until they respectively arrive at the age of ——years, when they shall be entirely free; and the municipal authorities of Washington and Georgetown, within their respective jurisdictional limits, are hereby empowered and required to make all suitable and necessary provisions for enforcing obedience to this section, on the part of both masters and apprentices.

Slave Act faithfully executed, as well as all aspirations for freedom in the heart of the slave duly 'crushed out,' should there be any manifestations of a revolutionary tendency. Now, I submit that this 'lower law' doctrine of making the blood-stained Constitution supreme over conscience and all the higher attributes of the soul, is bad enough in all reason when proclaimed by stump orators and political hucksters; but that it should find its advocates in the ranks of those who set themselves up as religious teachers (?) shames all decency. But, not withstanding this moral obliquity has fallen upon the more clearly, yet this is a hopeful field for the earnor enforcing obedience to this section, on the part of oth masters and apprentices.

Sec. 4. That all persons now within said District

THE PRESENT POSITION OF THE METH-ODIST EPISCOPAL CHURCH ON AMERI-

CAN SLAVERY. LETTER TO REV. MR. FANKS, East Lempster, N. H.

DEAR SIR-At a recent Anti-Slavery meeting in your village, you complained of unfairness on the part of the lecturer in stating the relation of the Methodist Church to the subject of slavery. I maintained that, in common with all other evangelical(?) churches, (except the Covenanters,) it is essentially and thoroughly pro-slavery, so far as any practical action has yet been had. You asserted, on the contrary, that the Methodist Church proper was radically antiyour statement was entirely correct, and thatstand only be in this force and effect on and state that act shall only be in this fact shall only be in this fact shall only be in the fact of and that your statement was entirely correct, and that great injustice had been attempted by the speaker ment of crime whereof the party shall have been towards your church. To correct all such false noduly convicted, shall in no wise be prohibited by this tions, if any exist, I submit the following statement

at Buffalo is not the first one that has taken ' decided action' on the question of slavery. We have been repeatedly reminded, within the last fifteen years, that the Methodist Episcopal Church was n A word about the . Reform Convention ' at Cam- sponsible for slavery; that it had cut loose from the bridge, Ill., may be acceptable to your readers. I do crime, (or, rather, that the crime had left it, in the not aim to report its proceedings, as they will, of withdrawal of the Southern wing.) and had borne course, be published, but merely to say that it was, an unequivocal testimony against the evil (!) of sla

But, in opposition to all this hypocritical profes-The Court House on Saturday was nearly full, and sion, has stood the fact, that more than 35,000 slaves on Sunday it was well filled, and, I think, mainly by were owned by Methodist church members, in good and regular standing-acknowledged as Christians in There was an evident fear of being again brought all your churches. (I am not now speaking of the into bondage, and deprived of the glorious liberty seceding church, which owns more than 200,000 hu-

church organizations. Hence the question of organ- trinally, historically and administratively, a slaveization was unanimously laid over to a future meet- holding and a slave-trading organization. Turn to the record of its proceedings at Buffalo, and you There was variety in the speeches, and even 'pop-will see that, while those who spoke for justice and ular sovereignty,' or, as the speaker termed it, 'indi-humanity were not applauded, save in a single invidual sovereignty,' had its frank, fearless and elo- stance, the advocates of a 'do-nothing' policy were quent defender, in the person of Mr. Harwood, of frequently cheered, and, in one instance, at least, Cambridge. It was not, however, thanks to the man- having exhausted the time allowed to each speaker, liness of the man and the spirit of the age, the sham the defender of adultery and wholesale concubinage sovereignty' which is limited to the white man; but was permitted, by vote of the Conference, to extend

virtue of his humanity, irrespective of the color These incidents, insignificant in themselves, are inwhich an Indian or an African sun may have burned structive as indicating the amount of anti-slavery acupon his features. And, nobler far, the speaker tion to be expected from such a body. In perfect maintained that 'sovereignty' was inherent in woman too—that she was in all respects the peer of
man.

accordance with its past history and present position,
the General Conference passes the following as its
boasted 'new chapter' for the extirpation of the

Mrs. Stillman, (M. D.) of Dewitt, Iowa, gave a lecture on physiology and hydropathy, which was not only well received, but proved her ability to fill the sphere which she has chosen. The lecturer was especially and deservedly severe on the tobaceo users, and seemed to think that about the only use of long skifts was to mop our churches and lecture rooms.

Mrs. Campbell, of Clinton, Iowa, read, with a clear and inconsistent with the Golden Rule, and with that Rule of our Discipline which requires all who desire to continue among us, to "do no harm and avoid evil (1) of every kind." We therefore affectionately admonish all our preachers and people inconsistent with the Golden Rule, and with that Rule of our Discipline which requires all who desire to continue among us, to "do no harm and avoid evil (1) of every kind."

note. First. This great anti-slavery (?) M. E. Church A. T. Foss, of New Hampshire, entertained, in his speaks of slaveholding as an evil. It does not, it impressive manner of speaking, the large audience, never has, characterised this 'sum of all villanies' as on Saturday and Sunday, by two excellent discourses; a sin—a crime. Human beings may be bred for the the first going to show the moral guilt of the people market by Methodist church-members, innocent of the free States remaining in union with slavehold-ers, either in Church or State. This complicity warm embrace, and sold to human brokers in the with crime he depicted in glowing colors, which must trade of blood,' by licensed ministers of the gospel (! have made the most indifferent feel the responsibility of his position on this vital question of human rights. female purity may be violated, and virtue trampled in the dust, by canting hypocrites; every command in the dust, by canting hypocrites; every command in the decalogue may be ignored, and every conceivable vice extolled; but the strongest term of disapprobation this great Anti-Slavery Methodist Church has to apply thereto is, 'it is an evil'!

Secondly. The action of the Council was only Adminish all our preachers and people to keep themselves pure from this great evil'! But, what if those who have grown this great evil'! But, what if those who have grown this great evil'! But, what if those who have grown the decangue may be ignored, and when the great evil'! But, MRRIED.—In this city, July 18th, by Rev. J.

MARRIED.—In this city, July 18th, by Rev. J.

Sella Martin, Mr. John A. Mulligan to Miss Mary

July 23, 1860.

PARKER AND PHILLIPS.

MINIATURE Photographs of Treopore Parker

Towner, of Fabius, N. Y.

In Cambridgeport, July 10th, by Rev. Mr. White

Morries and Wenders and W The second discourse was on the authority of the Old in the decalogue may be ignored, and every conceivand New Testaments, as an unerring 'rule of faith able vice extolled; but the strongest term of disap

old in iniquity and rich in the traffic in the bodies

Rule—what then? Does the M. E. Church propose of the Massachusetts Anti-Slavery Society, on to discipline them therefor? Will she disfellowship Wednesday, August 1st, at the beautiful Grove in a single brother in Christ (?) simply on the ground North Abinoron. and the defenders and apologists of slavery consti-tute a large class in said church to-day, so the next General Conference, four years hence, will find pro-Liberty, speaking deliverance to Eight Hundred slavery rampant and domineering as ever; and the man who endeavors to delude his hearers with the divinity, the inevitable triumph of the Anti-Slavery idea that the Methodist Church has ever taken a stand for the abolition of slavery within her own borders that Republicanism which holds four million men in

odist Church to-day. There are slaveholders among The day is consecrated to the achievement of this her traveiling and local preachers, and yet we occasionally find a man, yes, a minister, who has the
hardihood to assert that the church is anti-slavery—
that it has gone to the verge of its power in prohidefying sin!

May we spread the mantle of charity over all such, Boston, and others. and may God, in his infinite goodness, have mercy An Excursion Train on the Old Colony Rail-

D. M. ALLEN. Newbury, Geauga Co., O., July 15, 1860.

LETTER FROM VERMONT. WILLIAMSTOWN, Vt., July 8, 1860.

I wish to renew my subscription for the Liberator.

I have tried to satisfy myself with political papers, but have failed, most sadly failed. There is too little of principle in them, too little of any thing but a thirsting for place and power. There is not a single Hall, contiguous to the Grove.

paper in Vermont devoted to any higher purpose than

FRANCIS JACKSON, paper in Vermont devoted to any higher purpose than the interest of a sect or political party. This may be deemed uncharitable by the conductors of some of our Vermont papers, but it is nevertheless true.

The Repository, the organ of the growing and highly respectable denomination in Vermont called Universalists, claims, no doubt, to be governed by a better motive than the interest and advancement of a sect. It claims to be liberal, claims to be philanthropic, yet its editor has recently issued his edict against any article transcending the limits of the denominanal creed, assigning as a prominent, if not the sole reason, that the interest and prosperity of the omination required it.

The Green Mountain Freeman (a grand title, surely; would it were significant of its principles!) swaggers about freedom, and publishes weekly as its motto

· With its hand upon the charter, And its feet upon the sod, It will live and die a martyr To its freedom and its God.'

Great swelling words, surely, but words are cheap. The same motto might easily be placed at the head of the Vermont Patriot or the New York Herald. and with nearly equal propriety. While its editor is thus publicly boasting of his readiness for martyrdom to the cause of freedom, he utterly refuses his columns for the utterance of a single thought which does not clearly accord with the interests of the Republican party, assigning as his reason that his object publishing the Freeman is to make money. Hence his abuse of Garrisonians, while his columns are forever barred against a single line in their defence. Their doctrine is unpopular, and he fears it will injure the circulation of his paper, and thus hinder the prosecution of his one only object, making money. For an editor of the age, talent and reputation of the a manner calculated to advance the cause of Freedom editor of the Freeman to call Wendell Phillips a 'disunion rascal,' and denounce Mr. Garrison as worthy of the halter, while he denies them and their friends the privilege of saying a single word in their defence, is to descend to the very lowest depths of editorial meanness. I ask the anti-slavery men of Vermont how long we shall continue to patronize such a paper

A VERMONTER.

From the N. Y. Tribune. EMANCIPATION BY A VIRGINIAN.

Miss Cornelia Barbour, a daughter of the Hon. James Barbour of Virginia, formerly Governor of that State, and a member of President J. Q. Adama's Cabinet, has resolved to emancipate her numerous slaves and locate them in a free State, where they can enjoy liberty and (if they will) acquire property. The following letter was prompted by tidings of this reso-

NEW YORK, July 9, 1860. Miss Cornella Barbour,—It was my happiness many years ago to pass a portion of two days at the house and in the society of your honored father in Orange County, in the Old Dominion. I still cherish a very distinct recollection of him, your mother, and yourself, and of the pleasure and instruction I derived from that visit. Recent information that you, in concurrence with the sentiments of the great men of Virginia at the period of the Revolution, of the great and good men of all Christian countries, except only our Southern States, had resolved to give freedom to your bondmen, has awakened anew the memdom to your bondmen, has awakened anew the mem-ory of that interview for which I was indebted to the kind introduction of our mutual friend, Judge Field kind introduction of our mutual friend, Judge Field of Culpepper. Allow me to rejoice and to thank you for your practical devotion and self-sacrifice in a cause now doubly dear to me, since it has cost me years of exile and banishment from all the fond ties years of exite and children, and a happy home. In my wanderings since my ostracism from our great State of Virginia in 1856. I have often dwelt with delight on the recollections of the noble person and the still nobler sentiments of your distinguished father. These feelings are aroused with increased intensity by an extract inclosed, which I have just out from the N. Y. Tribune of this day's date. Such sentiments are worthy of one of the great lights of our country—a who conferred honor upon every station he occuman who conferred honor upon every station he occupied, whether in the Executive of his native State, in
the Cabinet of one of the purest National Administrations, or as of Representative at the most mighty

the Cabinet of one of the purest National Administrations, or as of Representative at the most mighty Court of Europe.

Go on, esteemed daughter of Virginia and of a most noble sire, in the work of patriotism, of freedom and humanity! Others shall be influenced by your bright and heroic example. And may we not hope for the speedy coming of that good time when the State we love shall resume her ancient position, the foremost among her sisters of this glorious Union! Her central location, her unequalled natural resources and capabilities, demand this at her hands. She should be first in agriculture, in commerce, in arts, in manufactures, and especially in intellectual culture, and in all the higher developments of mind and heart which give elevation of purpose and dignity of character, and spread the kind charities and sweet amenities of Christian civilization through all the activities of social and domestic life.

I know you will have one earnest sympathizer in the person of my wife, who, like yourself, born to a consciousness of doing justice and loving mercy, at the expense of incurring the reproach of folly and fanaticism. The names of those equal to the surface of servants, has, like yourself, chosen to secure the consciousness of doing justice and loving mercy, at the expense of incurring the reproach of folly and fanaticism. The names of those equal to the surface of servants, has, like yourself, chosen to secure the consciousness of doing justice and loving mercy, at the expense of incurring the reproach of folly and fanaticism. The names of those equal to the surface, will please call on or address (with return postage).

THE next term of this Institution will commence of one were appeared to the surface, will please call on or address wither term of this Institution will commence of severants, and enunciation which my poor wife has been compelled to endure. Through the medium of that you may be spared the cruel persecution, spite, threats and denunciation which my poor wife has been compelled to endure threats and denunciation which my poor wife has been compelled to endure. Through the medium of that good wife, in her premature and enforced widow-hood at Culpepper, I send these brief words, assuring you of the sincere respect and great and assuring the sincere respect and great and and ing you of the sincere respect and great regard with which I remain, your friend,

JOHN C. UNDERWOOD.

ABOLITION TRIUMPHANT!

and souls of their fellow-men, will not be advised to
turn from their wickedness and obey the Golden

EMANCIPATION will be celebrated, under the auspices The Twenty-sixth anniversary of West India

slaveholding? Not a bit of it! As slaveholders Amidst the war of factions, the strife of parties, or elsewhere, is either sadly demented on the subject, chains; and the only method of solution for this probor grossly dishonest. There are thousands of slaveholders in the Meth- tional emancipation of every slave upon our soil.

bition of this man-degrading system—that it has way of Cincinnati, EDMUND QUINCY, CHARLES L. freed its skirts of all responsibility for this heaven. RRMOND, H. FORD DOUGLASS, E. H. HEYWOOD, HOD. N. H. WHITING, WM. W. BROWN, J. B. SWASEY OF

road will leave Boston at 9.15 and Plymouth at 9.20, Yours, for the triumph of truth, justice and equal- A. M., stopping at usual way stations. Returning, leave the Grove at 5.15, P. M.

Fare as follows :- Boston, Savin Hill, Dorchester Port Norfolk and Quincy, to Grove and back, for adults, 50 cents; children, 25 cents. Plymouth and the way-stations not already m

tioned, to the Grove and back, half the usual rate Excursion tickets good on other trains. Ample preparations at the Grove for Refreshment

In case of rain, the meeting will be held in the Town Committee

Arrangements

WM. LLOYD GARRISON. E. H. HEYWOOD, ELBRIDGE SPRAGUE, THOS. J. HUNT, SAMUEL DYER,

NO MORE CHAINS.

West India Emancipation.

The Twenty-Sixth Anniversary of West India Emancipation will be commemorated at MILFORD, Massachusetts, at the Town Hall, on Thursday, August 2d, 1860. Services to commence at 10 o'clock, A. M.

Let us gather once more, in multitudinous array,

to call the attention of our own guilty land to the sublime achievement of British Philanthropy, which gave liberty to eight hundred thousand chattel slaves!—a triumph of right more glorious than any other event recorded on the page of history. And by the light of this noble example, let our own shame and startling hypocrisy urge on the work which shall lead

startling hypocrisy urge on the work which shall lead to the universal and immediate emancipation of the four million slaves who pine and suffer beneath the galling yoke of American despotism.

In the name of Preedom and the suffering bondmen, we invite our fellow-countrymen and women to be with us. PARKER PILLSBURY, C. L. REMOND, H. Feud Douglass, and other able speakers, will be present to address the meeting. Services to commence at 10 o'clock precisely, and continue through the day and evening. the day and evening

Per order of the Committee of Arrangements, GEORGE W. STACY. Milford, Mass., July 18, 1860.

MASS MEETING OF COLORED CITIZENS. The Colored Citizens of New Bedford respectfully invite their brethren, far and near, to meet them in a Concention that will assemble in Liberty Hall, in this city, on Wednesday, August 1st, 1860, at 10 o'clock A. M.

They believe the day should be commemorated in Several eloquent speakers from abroad have been invited, and are expected to participate in the delibera-tions, and a grand reunion of the oppressed is ex-Let the voice go forth from this meeting that will convince our oppressors that we are entitled to equal political and judicial rights; that our claim to a seat

in the jury box cannot justly be withheld. And we pledge ourselves to agitate the question of our wrongs until justice is bestowed upon all men whose only crime is the color of their skin. At the close of the Convention, a Grand Levee will be held in City Hall. Good music will be in attendance during the day and evening.

Committee of Arrangements — Ezra R. Johnson, John Freedom, Chas. H. Brook, Francis Douglass, Lloyd H. Brooks, Solomon Peneton, Joseph Scott, William Berry.

GUS CENTRE.—PAREER PILLSBURY and JAMES N. BUFFUN will give addresses at Saugus Centre, on Sun-

WEST WRENTHAM. PARKER PILLSBURY will speak at West Wrentham, Wednesday evening, will speak at West Wrentham, August 1st.

H. FORD DOUGLASS will speak at Sunday evening, July 29 ANDOVER .- PARKER PILLSBURY will speak

NATICK .- H. FORD DOUGLASS will speak at Natick, Sunday, August 5. WM. WELLS BROWN will hold meeting

West Brookfield, Vt., Friday, July 27. Waitsfield, "Saturday, "28. Rev. N. R. Johnston will also attend all the meet-

MRS. M. B. JACKSON, M. D., having had

At the above-named Institution, a Markon to have the superintendence of the Domestic Department. An American woman of experience, good health and competency, and especially of Reformatory Principles and unquestionable integrity of character, desired. None other need apply. Please address as above, or

J. LOWELL HEYWOOD, Steward.

## ANNOUNCEMENT EXTRA.

MIND AND BODY.

PHYSIOLOGY reveals the intimate connection between the mind and the body, and shows us that without a sound and healthy body, the mind cannot properly perform its functions. Having spent fifteen years in feeding the public mind, until apparently an absolute plethora has come upon it, we now propose to administer for the maladies of the body... To cure the ills which flesh is heir to. We have issued during our Publishing Life not less than Four Millions or Volumes, several of which have been translated into other languages, and have found their way to hundreds of thousands of readers, in every portion of the habitable globe.

Having been so largely instrumental in disseminating valuable books, which have made an indelible impress for good upon mankind, it is not without a slight feeling of regret that we abandon our calling for another, and we should hesitate in so doing, did we not believe that good can be done in another sphere, and that the body, with its multiform infirmities, needs attending to, (especially in this land of fast livers,) as well as the mind.

A few years since, a gentleman of Boston, an invalid, was travelling in search of health, in Peru, the beautiful land of the Incas, the country of mines and minerals. During his stay, he spent seven weeks in a convent in the interior; while there, he became possessed of a recipe for a medicine which effected his own complete restoration to health. Grateful for the means which had enabled him to live a sound man again, he extended his knowledge as he was able, and in a few years it was in successful use in all the Hospitals, and by all the medical men of Peru. The effect of the medicine was so wonderful that he entered into correspondence with parties in this country, who took it up earnestly, and have labored un-

# THE PERUVIAN SYRUP,

ceasingly for its introduction, until

- OR -PROTECTED PROTOXIDE OF IRON.

Has come to be considered almost a necessity in every family. Its success is extraordinary, proving its great excellence. Notwithstanding its present popularity, it is destined yet to take a higher rank than any curative ever offered to the American People. Its elements are safe and simple, and disintegrated, have been known and recommended by physicians for centuries, but, previous to this discovery, could never be properly combined so as to be held in solu-

We purpose to devote the next ten years to a thorough and systematic dissemination of this INVAL-UABLE PREPARATION, until 'EARTH'S REMOTEST NATION

shall be reached and benefitted. If our language seems extravagant, we beg the incredulous or doubting to send for a pamphlet of testimonials, from some of the most distinguished men of Peru and this country, who have tested its value, and speak from

JOHN P. JEWETT & CO.

The style of our new firm will be JOHN P. JEWETT & CARTER.

experience.

STORE 39 SUMMER STREET, BOSTON, (Next door to the New Post Office.) The medicine will be manufactured by N. L. CLARK & CO., but exclusively for us, and, as here

tofore, will be sold BY ALL DRUGGISTS.

PROUTY & MEARS'S

CELEBRATED

HOT-AIR FURNACES Parlor Grates in great variety, embracing more than sixty different patterns, varying in

prices from three to sixty-five dollars.

PORTABLE HOT-AIR RADIATING PARLOR GRATE, the most elegant heating apparatus for drawing-rooms and parlors ever invented. COOKING-STOVES of the latest and most approved

PARLOR STOVES of superior designs, including the

patterns, including the ' Clipper Improved,' ' Mount Vernon, and Gold Medal. DINING-ROOM STOVES, with ovens, including the 'Beauty,' of new and chaste design, and in its operation entirely superior to any cast iron ' Parlor

Oven Stove' ever introduced into this market. — Also —
A large assortment of Office and Shop Stoves; Castings for the PROUTY & MEARS'S Stoves and

Furnaces, &c. &c. WHOLESALE AND RETAIL.

ALLEN S. WEEKS.

23, 25 and 27 New Friend Street,

(Between Union and Hanover Streets,) BOSTON.

CARPETING

'All the Year Round.' JOHN H. PRAY, SONS & CO.

CARPETING, 285 WASHINGTON STREET, (NEAR WINTER STREET,)

IMPORTERS AND DEALERS IN

RECEIVE, by Steamers and Packets from England, the latest and best styles and qualities of Carpeting, comprising Wiltons, Velvets, best qualities of Brussels, Tapestries, Three-plys, Kidderminsters, &c., Painted Floor Cloths (of all widths and qualities), Rugs, Mats, Bockings, Feltings, Canton and Cocoa Mattings.

AMERICAN CARPETING.

ALL WHICH ARE OFFERED AT THE LOWEST PRICES, For cash or approved credit.

WEDDING AND VISITING CARDS,

FASHIONABLY ENGRAVED BY E. A. TEULON,

149 1-2 WASHINGTON STREET, BOSTON.

Directly opposite the Old South Church.

For the Liberator. CELEBRATION AT NORTH ELBA. [The following lines were written, on reading the notice of 'a celebration, on the 4th of July, at North Kiba, N. Y., over the grave of John Brown, at which John Brown, Jr. read the Declaration of Independence, and Simon Brown, the youngest son, read the Sermon on the Mount, by AUGUSTINE CALD WELL, a Student in the Normal School, Bridge-

Merry bells that day were ringing-Over every hill and dale, Shout of mirth and song of gladness Floated on the passing gale.

Yet, methinks, that they who gathered Kindly round that hallowed mound, Little eared for mirth and gladness, Or the trumpet's joyous sound.

Higher thoughts their souls pervaded. While they read those words of trust, Writ by men whose daring spirit Raised a nation from the dust

As they listened to the teachings Of the blessed Master here, Soothingly those lines so tender Must have fallen on the ear.

He who slept that day beneath them, Took those precepts to his heart; Their true spirit had pervaded And ennobled every part.

Christ's dear 'little ones' he labored Fearlessly and well to win; Every man he called his brother, Claimed the wide world as his kin.

But his mild and gentle spirit Did for him most keenly feel, Who was crushed with heavy burden Felt the yoke on ' heart and heel.'

He had heard the piteous prayer, Seen the whip and heard the blow; Iwas his most noble life-work To redeem him from his woe

Would his mantle might fall on us. And we catch his spirit true; Forward go, and waver never,-Boldly in his steps pursue.

Now he sleeps, let us grow firmer, Careful lest our spirits quail :-God is just-His arm is mighty-And the Right shall yet prevail.

For the Liberator. THE PRIZE-FIGHT. Eighteen hundred and sixty years Of Christward leverage under the spheres; And what is the thing that now appears?

Troops of golden prophesies come Up from the bountiful martyrdom That struck the jeering world so dumb Wherefore, far on the outer verge

Of tangled cycles of sorrow and scourge, Where 'mid the passionate Ages surge, I catch the shining of those white days

For which the Universe means and prays-Soft hours wherein is no dispraise. But what of beautiful and of sweet Doth the earth, made green by touch of His feet,

Yield to the Holy Paraclete? The lips of a glorious brotherhood Fling to the jasper gates of God

A cry that sounds as a voice of blood, Under the clear compassionate skies Two men glare in each other's eyes; And yet they are not enemies:

Amethyst pure are their affluent veins ; Royal their strength of loins and reins; Dark their ghastly gashes and stains,

Poet, whose super-sensual ken Cleaves to the souls of things and men:

Where was your scorn of scorning then? Priest, in the shadow of the Cross, Naming the things of the earth for dross, Why did you stand at such utter loss?

Mother-queen of the isles and seas, Throned in purple regalities: You, with your children round your knees, Singing of love and of innocence-Where was your law's just vehemence,

And where your own large woman-sense? The poet withheld his awful breath: The craven priest was still as death;

He did not whisper of Nazareth. The Oncen sate eilent : the strong law slent : And a roar of horrible laughter leapt

From the throat of Hell to the heavens that wept Eighteen hundred and sixty years Of Christward leverage under the spheres And this is the thing that now appears. RICHARD REALP.

We republish the following felicitous tribute to the memory of a dearly beloved friend and an early condjutor, in order to correct some errors which marre its first publication, a few weeks since .- [Ed. Lib. THE SLAVE'S FRIEND.

A Tribute to the Memory of Ellis Gray Loring

What spell of tenderness hath touched The 'golden lips' to-day? Why bend the poor and rich, alike, Above you prostrate clay? In no vain words of praise respond!

The memory of his deeds, Enshrined in faithful hearts, is all The eulogy he needs. Let Love, bereaved, pour forth its tears

There Auburn's willows wave, Let Nature's flower-wreath bloom and fade Around his new-made grave! Then write his name, his simple name,

On marble white and fair. And let the stranger, let the slave, Pay grateful tribute there.

The slave? alas! As may not dare Beside this grave to rest, He may not moisten with his tears The turf on Loring's breast.

Oh, Time ! deal gently with the dust Till the freed bondman's pilgrim feet

Shall tread the hallowed ground. Then, wake the bard, whose Heaven-taught strain Shall truth itself inspire, And let him make the name we love

The burden of his lyre!

FLOWERS. They tell of a season when men were not, When earth was by angels trod, And leaves and flowers in every spot Burst forth at the call of God : When spirits, singing their hymns at even, And the Lord looked down from the highest heaven. And blessed what He had made-MOTOG Comment The bright, bright flowers !

# THE LIBERATOR.

THE PRESENT LATITUDE AND LONGI-TER ONES, TUDE OF ORTHODOX CONGREGATION-

The world moves. Notwithstanding the increase of some sorts of vice and evil, there is a constant of some sorts of vice and evil, there is a constant celebration of its establishment, which was to take progress, among civilized nations, in material, intel-place in Bradford, two days later. The following

influence of that which it calls, reproachfully, 'the ly cut and dried:—
world.' But it moves by a force from without, slowly, and at intervals, and only, as it were, by a dragly, and at intervals, and only, as it were, by a drag-ging of the anchors with which its clerical leaders have attempted to 'fix' it in steady resistance to the stream of progress. The position and influence of these clerical leaders, and the position of the Church, Rev. S. B. Treat, one of the Secretaries of the these clerical leaders, and the position of the Church, so far as it yields to their guidance, are so well displayed in the Report of the Fifty-Eighth Annual Meeting of the General Association of Massachusetts, held last month at Holliston, that an abstract of some portions of it is herewith submitted.

Rev. S. B. Treat, one of the Secretaries of the Board, said that fifty years ago to-day, two men whell known, and of ecclesiastical standing, were on their way to the meeting of the Association at Bradford, and the organization of the Board, even to its long, cumbrous name, had its origin in the conversation of that hour. Forming a plan in their own minds, they presend it more than Association of the Poards.

is reported either the entire absence or the very limited occurrence of 'revivals,' and in eight more there The way in which secular history becomes strongest, real improvement of character has been sion-in this very number of the Congregational

This almost entire cessation of 'revivals' is thus corroborated in the report of the 'Statistical Scribe.' He says- Last year, the streams had been swollen by the meltings of the Sun of Righteousness. This year, the churches have hardly held their own; in fact, the 76,784 members of last year are slightly reduced."

In precise accordance with the statistical statements from these two sources, were the following rep- as 'somewhat tedious.' resentations in the 'Pastoral Letter.' In connection A brief editorial notice of this Anniversary (in with the mention of the 'almost unprecedented abthe last year,' it was asked in that Letter (in reference ent. The morning prayer-meetings were promi in many places in the time of 'the great revival')- vote was unanimous, and there was no approach t Where are those prayer-meetings now? Why, in- acrimony or bitterness in any of the disc deed, are they nearly all abandoned?"

a representation as this sent out to the churches, and sionary to Persia, who, many years ago, exerted himthe 'Pastoral Letter' was referred back to the Com- self to awaken his clerical brethren and their churches mittee for amendment. It was subsequently adopted, to the sin and danger involved in slavery, but who after having been 'so modified as to express the view has succumbed to the pro-slavery influence of the that there has been a sensible increase of interest gen- Board, and has lately been laboring, with its Secretaerally in the stated prayer-meetings during the past ries, to obtain enlarged contributions to its treasury.

Those who have noticed the readiness with which pose, andthese men use falsehood in opposition to the promoters of theological and practical reform, will hardly be surprised at finding it used for the general promotion of their own policy.

One exercise of the Association was a discussion

on the question- What are the special dangers need of the pulpit in New England at the present time? The various answers given to this question, if they give no other light, illustrate the position of the Orthodox clergy of Massachusetts in the year 1860. Rev. B. F. Clark thought the greatest want wa

Rev. E. P. Marvin thought the 'doctrines' should be preached clearly. 'We must reason with the people, if we would convince them that they are lost.'

Rev. Dr. Todd said, 'It seemed to him that the pulpit of New England, at present, was too much under the power of the secular press. All the magazines, and many of the papers, assumed to instruct the clergy, and he thought there was danger of an undue influence from this source. How many times, he would ask, had his brethren preached, the past year, on the woes of the lost, and on what are called the severe doctrines?

Rev. A. Ballard thought that one of the first things was for a minister to keep his own heart.' More perfect confidence in the promises of God was also needed.'

Rev. Horace James 'would have more expositor preaching-more preaching upon the parables, the No other speaker upon this subject was reported.

The following question was then taken up; and the speakers upon it are thus reported by the Congrega-

t, in the conducting of our religious newspa-

'Dr. Todd said he should like to talk on the important portion :question, but he was afraid he should be printed. (Laughter.) He should be glad to see less perint in regard to the rights of female members of Con ed. (Laughter.) He should be glad to see less personality and acerbity than was sometimes exhibited.

Sometimes editors were unkind, and almost savage and unchristian toward one another. It was a some of our liege lords, but, be this as it may, a misfortune to have our representations. a instortione to have our papers thus battling it is important for us to know our rights, and what with one another. The divisions among us were in a great measure, he thought, made by the religious press. Several of Dr. Todd's allusions brought out hearty laughter,—especially an anecdote which he told of a lawyer, who, in speaking of the New York Observer and the Independent, said the former had fallen from grace, and the latter had never been the converted.

3. When females join, are they entitled to all its privileges, or only a part of them? If the latter, it is important for us to know our rights, and what it is important for us to know our rights, and what we join when we join a church.

2. If this power is in the church, as in some cases exclusively, of what is the church composed?

3. When females join, are they entitled to all its privileges, or only a part of them? If the latter, and the latter had never been in the church composed?

Rev. E. W. Clark criticised the insertion of ad-Rev. E. W. Clark criticised the latest vertisements unsuitable to be read in the family. He had lately noticed in two religious papers an advertisement of Spalding's Prepared Glue, in advertisement of Spalding's Prepared Glue, in in the name of C which a story was told of a dog that ran against a stick, and was cut into two pieces; but by the ap-plication of this glue was put together again. The parts, however, were not stuck together the side up, but this enabled the dog. got tired on one side, to turn over and run a-while on the other. (Loud laughter.) Such statements he thought hardly comported with the dignity of Rev. E. G. Little, of North Middleboro', objected

to the publication of patent medicine advertisement and he wished such a sentiment might go out from

Rev. Erastus Colton, of East Hampton, thought it was inexpedient for religious papers to refer to local matters, such as church difficulties, as it only did harm to spread these things out before the com-

a previous number. This was wrong, and more we believe that lemans have no right to vote, becare should be taken to state matters correctly, if at cause we regard the New Testament as explicitly

Rev. Mr. Tucker, of Holliston, said that, in the view of some, at least, the plan of reporting Sab-bath discourses was objectionable, and nothing short of a transgression of the fourth commandm

Rev. Joshua Leavitt, of New York, though not a member, was allowed to speak by the courte the Association. He had been connected with the Association. He had been connected with the press thirty-two years, and he believed they would bear him witness that he had endeavored to deal honestly and impartially with all. It was the abil-ity to catch and respond to the thoughts of the people that made a paper suc

Whether or not the Rev. Joshua Leavitt was called out by the hit at the Independent, administered by the previous speaker, we have now this suggestion presented by the senior 'Office Editor' of that paper, as the key to 'successful' editorship of a

ligious' paper: P ECHO THE EXISTING IDEAS OF

One of the evenings of this meeting of the Gene ral Association was devoted to the honor and glory of the American Board of Commissioners for Foreign Missions, preparing the way for the semi-centennia ectual and spiritual things.

The Church also moves, being unable to resist the of the way in which the A. B. C. F. M. was original-

'Rev. A. H. Quint read extracts from the early

'Narratives of the State of Religion' were given own minds, they pressed it upon the Association from twenty-seven districts. In seventeen of these

was such a silence upon the subject as necessarily formed into sacred history—the way in which natuimplies a similar state of things. In only five of these ral events, under priestly guidance, come to be retwenty-seven districts is any progress of the people puted miraculous and divine-is well displayed in in practical reform alluded to; and it is noticeable, what was said of this very transaction by Rev. Dr. that all these five are districts where there have been Worcester of Salem, at the Bradford meeting, two few or no 'revivals.' Where the Church has been days after. The report of his sermon on that occa-

'All controversy as to the question, What man was most active in securing the formation of this Board? was deprecated. God was its proper au-thor. To him belonged the praise.'

ing of the 'Associational Sermon,' and to the 'Communion Service,' both of which the Report represent

same paper) speaks of it as 'unusually pleasant and sence of revivals of religion in the churches during delightful.' From 175 to 200 clergymen were presto the daily prayer-meetings which were established features of interest. The action upon almost every

A similar testimony to the harmony of these 20 It was, however, thought not well to have such ministers was borne by Rev. Justin Perkins, the mis-His address on this occasion was made for this pur-

• In closing, he said he had always felt a pride in hailing from Massachusetts, the glory of all lands. He expressed gratification to find the pastors of the State so well united on the reforms of the day, especially on the great evil of oppressio The harmony thus boasted of is a united and unan

mous ignoring of the need that any action in regard to slavery should be proposed by the ministry, or carried into effect by the people. In this long report of the proceedings of two-and-a-half days, occupying nearly a page of the Congregationalist, I find only three other allusions to the subject of slavery, all of them as incidental as the above. They are harmonious in evading that subject. If any one of these ministers of the Gospel' (as they call themselves) ntertained the private opinion that the oppression of four millions of slaves in this country is something worse than the advertising of 'Spalding's Prepared Glue' in a religious newspaper-he prudently kept it to himself, and would not risk the harmony of the Association by proposing to help them. It is thus that the clergy are 'united,' alike in regard to this and to the other most important 'reforms of the day.

One of these reforms-one of the movements most mportant to our social, intellectual, moral and religious welfare-is the existing demand for the Rights of Women. Surely, it would not be dancerous or evil in any way to give women their rights! Yet, owing mainly to the position of the clergy upon this subject, not only are those rights pertinaciously refused, but the very phrase which recognizes and demands them has become a laughing-stock; a theme for small wits, masculine and feminine, to exercise their satire upon.

In the very number of the Congregationalist report-· Is there anything to be desired, and, if anything, rial article is a reply to a communication signed · A PASTOR'S WIFE, of which the following is the more

have our papers thus battling it is important for us to know our rights, and what

4. What does this passage in our covenant mean: "We, the members of this church, affectionately receive you to our communion, and, in the name of Christ, declare you entitled to all

To this the Reverend editor replies :-

We will endeavor to answer the above questions in order, according to the light we have, and will then append a remark or two, suggested by them.

1. A Congregational church is the only body which has the ultimate power to call and settle, or dis-miss, its pastor. Where an ecclesiastical society exists in affiliation with it, that society must take concurrent action with the church; but its action cannot override the action of the church.

2. The church is composed of all persons who have been admitted to it in the ordinary way, and 2. The church is composed of all person have been admitted to it in the ordinary wa who have not ceased to be members, by readismission and reception elsewhere, excommation, or death. It does not follow, how necessarily, that because a person is a member church, that person has a right to vote in it munity.

Rev. Dr. Albro, of Cambridge, suggested that correspondents furnished objectionable articles and statements sometimes. It was not uncommon to except upon surrender of the letters. Members, under censure or suspension, have no right to vote, because in one issue a contradiction of facts stated in We believe that females have no right to vote, because of the letters. We believe that females have no right to vote, because of the letters.

Rev. Dr. Hitchcock, of Amherst, thought the people had a responsibility in this matter, for it was only to gratily a disposition for novelty and excitement on the part of readers that most of the objectionable matter was printed.

Rev. L. Dickerman, of Dorchester, suggested that appers ought to be more careful in giving credit to the sources from whence they might copy articles, and thus keep better than some of them now do the lighth commandment.

Rev. Mr. Traker.

The despotic disposition manifested by the first of these remarks, saying that the 'society' must take concurrent action with the 'church'-and the mix ture of transparent sophistry with unspeakable imworthy of particular attention.

After further comments upon a case stated by . PASTOR'S WIFE, '-in which the (female) majority in a church found their wishes and their rights utterly disregarded-ending with the emphatic question, Is his Congregationalism? '-the Reverend editor pro-

'As this whole matter pivots upon the right and expediency of voting in the business of the churel by the female members, we will add a few fur ther words upon that subject. We believe it to b

male votes unnecessary.

2. It is unscriptural. Paul says, in his first epistle to the Corinthians, (14: 34, 35,) "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." So he says to Timothy, (1 Tim. 2: 11, 12,) "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It is true that these injunctions do not, in so many words, forbid, to the man, but to be in silence." It is true that these injunctions do not, in so many words, forbid, to the female members of the church, the privilege of voting. But it appears to us perfectly clear that, to all intents and purposes, they do so. Intelligent voting often involves previous discussion and inquirry, and its exercise must nearly always amount to the exercise of "authority" over whatever "man" may happen to be put into the minority by it. And, in general, the taking part by females—as if there were no distinction of sex—in the business of the church, necessarily involves a state of things wholly at variance with that which the enforcement of these apostolic directions would naturally produce.

Yet have their due, most of them know how to appreciate; for, generally speaking, they are a cultivated and intelligent people—will neither feel regret nor express censure, at any honest severity upon his career or influence. Perhaps there is no trait in Mr. Parker's character which they have admired more than the straight-forward honesty with which he dealt with public men, whether dead or living. Mr. Parker never flattered and falsified in deference to the ignoble custom of speaking only good of the dead. He would speak his full mind of Daniel Webster or of John Quincy Adams; and this however offensive to partisan friends. If, therefore, any clergyman speaks of Mr. Parker in the same frankness and truthfulness of intention, they have his conspicuous example to sanction them in so

Moreover, the New Testament particularly specifies 'the brethren' as those who act on church questions. They (Acts 6:3) were to 'look out' seven men of honest report to be deacons; and this, although the trouble calling for their election had grown out of the case of certain "widows." In the discussion at Antioch which led to the Council the discussion at Antioch which led to the Freth. overtaken in a fault."

was to resolve; and this point reached, no regard was paid to the consequences—the thing must be declares that "there is neither male nor female" in Christ—which seem to do away with all distinctions of sex in the church, make against the passages before quoted; because they can all be explained—and indeed are all most naturally explained—as having reference to the matter of salvation, and declaring that both sexes are—in regard to the more emphatic warnings of physicians, and the more emphatic warning of certain fatal consequences. But he who was strong to resist anything

Congregational church in New England which al- smaller yet earnest men.

lows its female members to vote, which has not had Mr. Parker, however, never annoyed me even when trouble—resulting in a council and a division

After quoting Increase Mather and others to show that Orthodox Congregational churches (which he deceptively calls 'Congregational' simply, as if none but Orthodox people were Congregationalists,) have been long accustomed to refuse women the right to injustice to class him with the vulgar horde of de ote in the church, the Reverend editor proceeds-

We cannot help thinking that if this church at disgraced alike itself, the fraternity to which ongs, and the cause of Christ which it is held, by the world, to represent.'

Mr. Dexter's reasons for thinking it unnecessary that females should vote in the business of the church seem to have been modelled upon those given by the caliph Omar for the destruction of the great Alexandrian Library. 'If those books agree with the Ko ran, they are superfluous and useless. If they disagree with it, they are pernicious. In either case, let them be burnt !' So our modern spiritual caliph decides-If the women's votes agree with those of ' the brethren, they are unnecessary! If they disagree, an adm and are in the wrong, it is of course better for them not to vote! If they disagree, and are nevertheless in the right, still their voting is unnecessary, since they can easily wheedle 'the brethren' into compliance Such is a clerical interpretation of the liberty with which Christ makes free !

What will 'A PASTOR'S WIFE' do about it? Probably 'her husband at home' holds by his order more tenaciously than by his wife, and would vote -morrow, if the question should come up in the Association, that female voting (even of women hav-ling a name to be church-members, and entitled to nouncement: — The Commander-in-Chief of all the privileges of church-membership,') is unnecessary, unscriptural, uncongregational and inexpedient.

The interests of the order imperatively require such a decision. Nay, it is almost as essential for Northern ministers to keep up the restriction on female voting in the church as for Southern ministers to keep up their prohibition of the reception, by the church. of the testimony of a female slave against her master, when both are church-members. Innovation on church customs, in this latter case as much as in the former, would be subject to the four objections above mentioned. For a female slave to accuse her master mentioned. For a remaie stave to accuse her master get out yur maggazeen and nuspaper regular as yo frape or adultery, before the church of which they is accustumd to git it out plese scratch my name oth are members, would be unnecessary-since the brethren,' the absolute controllers of church matters. see no necessity for it; it would manifestly be unscriptural-since no case of that kind is recorded in Scripture; it would be uncongregational-since congregacionalism (in the orthodox view) is a male institution and it would be inexpedient-since it would assuredly

bring an ill name upon 'the brethren.' But even if (possibly) the pastor who has a wife so But even if (possibly) the paster who had intelligent as the writer of the above letter should Christians have been slaughtered since the commenced in Mount Lebanon.

unnecessary, unscriptural, uncongregational, and inexpedient, for the female members of the church to participate actively in its business, and to assume the responsibility of voting in its affairs.

1. It is unnecessary that females should vote in the business of the church. We do not here allude, of course, to any exceptional case, such as where the entire male membership might be removed by death; but we mean in ordinary churches, and at ordinary times. If the female members vote, they must either vote with the male members vote, they must either vote with the male members or against them. If they vote with them, their vote will not alter the result, and is unnecessary. If against them, it terrogative form, of the reason and justice of the

result, and is unnecessary. If against them, it terrogative form, of the reason and justice of the must be for reasons which they can state 'to their husbands at home.' If they are bad reasons, they ought not to modify the opinion of the males—and if they are good reasons, they will be almost sure privately to do so, and thus, quietly, work such a revolution in the male votes as to render any for lution in the male votes as to render any fein the Congregationalist .- c. K. W.

Moreover, the New Testament particularly speci-fies 'the brethren' as those who act on church one way or the other, it matters very little with any

grown out of the case of certain "widows." In the discussion at Antioch which led to the Council at Jerusalem, (Acts 15: 1-30,) it was "the brethren" who sent greeting with the apostles and elders; and that greeting wish the apostles and elders; and that greeting was sent to "the brethren; it was "the brethren;" who were "exhorted with many words: "it was "the brethren" from whom the brethren is good to the gun used by his many words: "it was "the brethren" and the brethren is good to go the gun used by his many words: "it was "the brethren" is good to go the gun used by his grown at the battle of Bunker Hill, but now in the brethren is good to go the gun used by his grown at the battle of Bunker Hill, but now in the platform, in Music Hall, in the Lysce without feeling his force. Cromwell, not only the head of Charles the battle of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart, would have been brought to the but of every Stuart would have been brought to the but of every many words: "it was "the brethren" from whom Judas and Silas were "let go in peace;" and "the brethren" who recommended Paul and Silas "to the grace of God." It was "the brethren" (Acts 17:10) who sent Paul and Silas away from Berea; "the brethren" (Acts 18:27) who wrote Rerea; "the brethren" (Acts 18:27) who wrote Paul gladly at Jerusalem. So it was "the brethren" (Acts 21:17) who received Paul gladly at Jerusalem. So it was "the brethren" (I Cor., 16:20; Phil. 4:21) whose greetings were transmitted by Paul to "the brethren", "Let and this not in the rear of the fight. In passing him on the sidewalk, I involuntarily ings were transmitted by Paul to "the brethren" gave him the track. There was a kind of momentate Corinth and Philippi. It was "the brethren" gave him the track. There was a kind of momentate who were with him (Gal. 1: 2) at Ephesus, who were with him (Gal. 1: 2) at Ephesus, who were with him (Gal. 1: 2) at Ephesus, who were with him to the churches of Galawho were with him (Gal. 1:2) at Ephesus, who joined; in his salutations to the churches of Galatia. So the "faithful brethren" in Christ at Colosse were (Col. 1:2) particularly addressed; and also (Col. 4:15) "the brethren" in Laodicea. The Epistle to the Thessalonians was to be read (1 Thess. 5:27) to all "the holy brethren." It was "the brethren" whom Timothy was to "put in remembrance" of the truths of the Gospel. It was "the healthren" whom Paul commended (1 if he had made up his mind that the thing ought to m rememorance" of the truths of the Gospel. It was "the brethren" whom Paul commended (1 to Cor. 4:6, taken in connection with 1 Cor. 5:4-13) when "gathered together in the name of our Lord Jesus Christ," to excommunicate "that wicked person;" and it was "the brethren" whom Paul (Gal. 6:1) directed to "restore" the man who is well as the property of the property o Jesus Christ," to excommunicate "that wiescu caved in to Jackson on the question of humbled-person;" and it was "the brethren" whom Paul tion.' With many strong men, to resolve is to do. (Gal. 6:1) directed to "restore" the man who is With Parker, to believe a thing ought to be done,

and the matter of salvation, and declaring that both sexes are—in regard to the possibility of the forgiveness of sin by the atoneposition of Christ—on a level of privilege.

all this, in spite of the warnings of physicians, and the more emphatic warning of certain fatal consequences. But he who was strong to resist anything else, was too weak to resist his own mighty will; and it killed him. A heavy locomotive with a money of the warnings of physicians, and the more emphatic w ment of Christ—on a level of privilege.

3. It is uncongregational for females to vote in the business of the church. It is so because it is unscriptural. It is so because it is unscriptural. It is so because it is unnecessary; Congregationalism stands upon Scripture and common it is weak. Mr. Parker believed that the mass of scriptural. It is so because it is unnecessary; Congregationalism stands upon Scripture and common
sense. It is so because it is the well known fact,
that the vast majority of Congregational churches
discountenance such a practice, and consequently it
can hardly fail to introduce trouble into the church
that his heavy heel trod down many a worthy and
well meaning parson. The great Lord Bacon could which attempts it. If any body is ever out-voted well meaning parson. The great Lord Bacon could by it, he will be very apt to refuse to submit, and not be deceived by Aristotle or any of his school; claim that the church should adopt the law of but he was the daily dupe of his own domestics. Scripture and the usage of the denomination, and so His large view left out minute points. Parker saw a long quarrel is initiated, which the common practice description of the American clergy in Stuart, Lord, and Dewey; ald have avoided. We know of only one it seems to me that he did not see the merit

alting in a council and a division—in he said and did things which seemed to me wrong, and we are not sure about that one.' I love strong men; and I love to see a strong man

4. It is inexpedient for females to vote in the business of the church. It is inexpedient, because it is uncongregational, unscriptural and needless. The Congregational churches of the land have flourished well without it, and where it has been introduced it has been a frequent source of trouble. We cannot help thinking that if this church at the church at the control of the special need of the Bible which most Christians confess. Mr. Parker's great error was in not making allowance for the needs of his weaker brethren, and in not perceiving the truth by which God has provided for them. However well Theodome Daylories and the provided for them. However well Theodome Daylories are the control of the special need of the Bible which most Christians confess. Mr. Parker's great error was in not making allowance for the needs of his weaker brethren, and in not perceiving the truth by which god has provided for them. However well Theodome Daylories and the church in the special need of the Bible which most Christians confess. Mr. Parker's great error was in not making allowance for the needs of his weaker brethren, and in not perceiving the truth by which great and the church is the special need of the Bible which most Christians confess. Mr. Parker's great error was in not making allowance for the needs of the Bible which most Christians confess. ists. His intense faith in God-in his nearness to We cannot help thinking that if this church at "South Hadley Falls" had not been "for thirty years" accustomed to violate the usages of the denomination, and transgress the law of God in this manner, it might have escaped those troubles which have disgraced alike itself, the fraternity to which it belongs and this recent history so unhappy, and which have disgraced alike itself, the fraternity to which

THE EFFECT OF SUCCESS. Some one has said,-

'Treason doth never prospe What is the reason? When it doth prosper None dare call it treason.'

Had John Brown succeeded, in the ordinary meaning of the term, his fame would have eclipsed that of Washington; and, instead of the legal title of 'traitor' being nailed upon his gallows, he would have received the gratitude and homage of n admiring nation.

The effect of success has been forcibly

strated in the case of Garibaldi. The official Neapolitan journal, at the commencement of the Sicilian revolution, thus characterized the movement and its leader :- 'The monster in human shape, Garibald by name, has had the audacity to attack, at the head of a band of murderers, the dominions of his Majesty, the King of Naples. It is needless to add that measures have been taken by the government to capture him, when he will be justly punished for his rash and lawless undertaking.'

After Garibaldi's success at Palermo, the journal

King's troops in Sicily has signed a capitulation with his Excellency General Garibaldi, at Palermo.

The following was received by Harper & Bros. of New York :-

M—— georgia the 26 november 1859

Mister barper dear Sir

I see from the nuspaps That thar bay bin a considerable Disturbence at your tery i would be ablege ef yu woud give me all The cer-cumstanc conected with the Disterbence if you cant

offen yur book. offen yur book.

i torgot to say that I payed you in advance plese tel me wether the Brige over yur fery is thar so a boddy can Git a cross it ef i want to as i understand thar is a Brige thar in our sextion we hav flats to cross Ferrys in and niggers to pull across witch we have to Pay a quarter please e bad spelin as i aint much of a Scholar

The London News states that six thousan

Is there any virtue in MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER

READ THE FOLLOWING, AND JUDGE POD

To the Ed's of Evangelist:- My age is YOURSELF. One year ago, my hair was very gray, and gradually falling, until, on the crown it is quite thin. About the 1st of March, of ar, I commenced using Mrs. S. A. Allen's a, 'No. 1, according to the directions, and han tinued to apply a slight dressing of the now almost restored to its orio appears to be permanent. I I THE PREPARATION IS NOTHING LIED DYE, BUT OPERATES UPON THE SECTIONS. My hair ceases to fall, which is certain advantage to one who was in danger of being advantage to one who was in danger of the section. Bridgewater, Oneida Co., N. Y., Nov

President J. I. EATON, I.I. D., Union University

Murfreesboro', Tennessee.

Madam—I would state, that some time last spring I found MY HAIR PALLING OFF. I concluded to chase a bottle of 'Mrs. S. A. Allen's World's R. er, &c., and give it a trial. I commenced using but very irregularly; but notwithstanding this irre ularity, I found that its influence was distinctly. ble, THE FALLING OFF OF HAIR CRASED, and my lock which before were quite GRAY, WERE CHANGES THACK. I do not consider that I have given it a first, but, from what I have seen of its effects in mown case, I have reason to believ, that it is capally of accomplishing what it purports to do, viz., Fig. 71. THE HALL FROM FALLING OFF, and to Emple GRAY LOCKS TO THEIR ORIGINAL Mrs. D. W. CLARK, wife of Rev. D. W. CLARK,

Editor ' Ladies' Repository, Cincinnati, Ohio,
'I have been using Mrs. S. A. Allen's Zylobias mum with much satisfaction in dressing my own and children's hair.

After trying various articles manufactured for the hair, I feel no heaitation in recomending yours as the best I have ever used. It gives the hair a soft, glossy appearance, and retains it is any position desired."

Rev. JOHN E. ROBIE, Editor Christian Aire. cate, Buffalo, N. Y. Your Hair Restorer and Zylobalsamum is the best

have ever known. It has restored my hair to it natural color,' &c. Rev. E. R. FAIRCHILD, D. D., Cor. Sec. American and Foreign Christian Union, N. Y. Mrs. S. A. Allen's Hair Restorer and Zylobales.

mum have been used in my family with beneficial effects; and I take pleaure in recommending them. such as have occasion to use such preparations Rev. A. WEBSTER, Editor ' Christian Era,' Boston,

Having used numerous specifics to little purpose, i discarded all, believing them to be of no value. So I regarded your World's Hair Restorer and Zylobal. samum, yet personal friends prevailed on me to use it. I have done so for several months past with good effect and entire satisfaction. I am now neither held mor gray; my hair was dry and brittle, but has regained the softness of my earlier years.'

Rev. H. V. DEGEN, Ed. ' Guide to Holiness,' Boston, 'Mrs. S. A. Allen's World's Hair Restorer, found among our other advertisements, we insert from actual experiment. That it promotes the growth of the hair where baldness had commenced, we have now the evidence of our own eyes. We can testify to its good effects."

Rev. S. B. MORLEY, Pastor Congregational Church,

Attleboro', Mass.
'I have used Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum. The effect of the Hair Re-storer has been to change the 'crown of glory' which belongs to old men to the original hue of youth. This was done by a single bottle used according to directions. Others of my acquaintance have used it with the same effect. The Zylobalsamum I regard as an invaluable dressing for the hair.' Rev. DANIEL T. WOOD, Middletown, Orange Co.,

. My hair has greatly thickened upon my head, and put on a very lively, healthy appearance. The same is true of my daughter; HER HAIR HAD BE-COME THIN, AND CAME OUT CONSTANT-LY, UNTIL WE THOUGHT THE HEAD WOULD BE ALMOST BARE; HER HAIR HAS HANDSOMELY THICKENED UP, AND are thankful to you, and feel that we have full value of our money

GREAT BRITAIN.

Rev. W. B. THORNELOE, Prescot, Lancashire, 'Your Hair Restorer is a perfect marvel. After was restored to its natural color, -not th appearance produced by dyes, but to its own natural color, which satisfies my mind that it is not a dye, I can strongly recommend it, and shall feel happy in answering the queries of any you may refer to me.

Britain, and to many in the United States. HAVTI.

Rev. Mrs. E. S. ANDRUS, (many years Missionery In consequence of her long residence in aforegamed island, her hair and scalp were in a very unhealthy condition. After trying various articles without success, and eventually using Mrs. S. A. Allen's, she writes to the 'American Baptist,'—'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum; I have tried many other remedies for my hair, but rever any thing that so materially and permanently benefit ted me as those of Mrs. S. A. Allen.'

Rev. J. WEST, 6 Washington Places, (Pacific street,)

Brooklyn.

'I am happy to bear testimony to the value and efficacy of this preparation of Mrs. Allen's, in the most literal sense, and also thankfully acknowledge the use of it in curing my baldness and grayness.' Rev. R. H. POLLOCK, Ed. ' Presbyterian Wit-

"It is our settled policy to advertise nothing till me know it is what it purports to be. Having opportunity and being satisfied of the merits of Mrs. S. A. Allen's Hair Restorer and Zylobalsamum, I would be pleased to insert adversisement, &c Rev. J. A. H. CORNELL, Corres. Sec. Board of Ed-

neation R. D. Church, 337 Broadway. New Baltimore, Greene county, N. Y. "Some time since, I procured a bottle of your World's Hair Restorer, &c., for the use of a relative; and I am happy to say, that it prevented the falling of the hair, and restored it from being gray to its original slows and happy to have." original glossy and beautiful black.

Rev. JAS. McFARLANE, Pastor Prot. Dutch Church Esopus, Ulster county, N. Y. 'I have no hesitation in certifying that Mrs. S. A. Allen's World's Hair Restorer and Zylobalsanun have produced all the effects described in her adver-tisement, in restoring the color and increasing the growth of the hair; and I would cheefully recon-mend it to these areas se hair may either begin to fail

mend it to those whose hair n in color or decrease in luxurian Rev. B. C. SMITH, Prattsburg, N. Y. · I was really surprised to find my gray hair soot turned as black as when I was a young man. Rev. M. C. KLING, Lewistown, Pennsylvania.

It has stopped the failing off of my hair, and caus-Rev. AMOS BLANCHARD, Meriden, N. H.

'We think very highly of your preparations, and have no doubt, if you had an agent in this vicinity, a large quantity might be disposed of.'

We think that if these fail to convince, nothing less than a trial will. Some few dealers try to sell article on which they make more profit than on these; always INSIST on Kaving these.

These are the only preparations exported in any quantity to Europe.

We aspire to have the best, not the lowest priced. One bottle of the Restorer will last a year; §1 50 a bottle. Balsam, 374 cents per bottle.

Address all letters for information, &c., to S. A. Allen's world's Hair Restorer Depoi, the Broome Street, New York. The Genuine has Mr. S. A. Allen, signed in Red Ink to outside wrspers, and in Black Ink to directions pasted on bottles—note other is genuine. Signing the name by others is forgory, and will be prosecuted by us as a criminal content of the street of th

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